KNIGHTS OF SERVICE

PROGRAM GUIDE

MARION O. HAWTHORNE

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GEORGE HERBERT BETTS, Editor

Knights of Service

PROGRAM GUIDE

(For Children of 9–11 years)

By
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Prepared in Cooperation with the International Association of Daily Vacation Bible Schools

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The stories used in these programs are to be found in *Knights of Service*, by Emerson O. Bradshaw. The Abingdon Press, New York.

PREFACE

RELIGION for Juniors must be expressed in concrete terms. Christianity must be presented to them as something to do as well as something to be. Religious truths, ideals, interests, attitudes must be translated into conduct, into everyday living, before religious instruction has been in any way made effective. When religion has become for Juniors a way of life, in which they earnestly try to follow their heroic Master, then it has taken hold of character.

The present course, *Knights of Service,* is a Program Guide, which attempts to present to the boys and girls concrete problems in daily living which they must solve. It opens up for them definite channels for service activities and it supplies them with a background of materials which will serve as a suitable foundation for Christian living.

Twenty-five daily programs, each correlated with a central theme, have been worked out in detail, and all include *worship, hymn study; recreation, Bible instruction,* and various *expressional activities.* Story-telling, dramatization, discussion, and handwork have been suggested as methods of teaching. In connection with each program definite directions have been supplied for the benefit of the teacher, so that he may be able to perform his task effectively, and three preliminary chapters discuss in detail the principles and methods to be followed in making this course a success.

The first nine lessons discuss the qualities a boy or girl must possess if he or she would become a true Knight of Service. The following five lessons are devoted to a study of various phases of Jesus' life. He is presented to the boys and girls as their Example, their Friend, their heroic Master. The activities of a Knight of Service in his everyday relationships are emphasized from the sixteenth to the twentieth lesson, and the remaining five deal with the larger world relationships of Knights of Service.

The course is designed especially for use in the Daily Vacation Church School, covering a period of five weeks. Stories cited in the daily programs may be found in *Knights of Service,* by Emerson O. Bradshaw, and published by the Abingdon Press.

GEORGE H. BETTS.

PART I

THE RELIGIOUS EDUCATION OF JUNIORS

I. The Teacher of Religion

Teaching religion is a real task and for its successful execution a combination of vital religious experience and teaching skill is necessary. The successful teacher of religion must live in close contact with God as the source of his power and inspiration. He must possess a positive personal religious conviction and belief. He must have a growing faith in the possibilities of childhood, concerning whom Jesus said, "Of such is the kingdom of God."

A satisfactory and growing religious experience must constitute the dynamic of his life. One cannot expect to give to others what he himself does not first possess. One cannot expect to radiate the spirit of love, helpfulness, cheerfulness, and godliness, unless his own spirit is filled with love, helpfulness, cheerfulness, and godliness. One cannot expect to transmit to others the great abiding truths of life unless he first has found satisfaction in them. One cannot lead others to the Father unless he first has found the way.

The teacher's preparation.—A successful teacher should possess a rich background of education and culture. He should be acquainted with the finer values of life—music, art, nature, books. He should possess that capacity for growth and that warmth of personality which only the quest for the best in life can develop.

He must know and understand his pupils and must seek to interpret life to them. He must enter into their problems, see life as they see it and lead them into right relationship with God and their fellows. The teacher must realize that the child *grows, develops, and constantly changes.* The child differs from the adult not only in appearance and size, but also in his thoughts, in his feelings, and in his actions. What does he think about God? How does he feel toward his companions? What do sin, forgiveness, love mean to him? What is he interested in? What are his peculiar problems, limitations, needs? These are questions that the teacher must answer.

Coming to know each individual pupil in one's class is a task, to be sure, but a task well worth the effort. It was Froebel who said, "Come, let us live with our children." When we live

with them, play with them, work with them, laugh with them, and even weep with them, we are indeed coming to know and understand them.

The next step in the teacher's specific preparation is the mastery of the lesson material. It must, however, be kept in the foreground of the teacher's thought that he is not teaching Bible, or history, or literature, but that *he is teaching children.* Too many teachers lose sight of this fundamental fact, and while they are busy presenting subject matter, irrespective of its fitness or adaptability, their pupils are becoming indifferent, disinterested and are finally alienated from the class. The teacher of religion must be familiar with the sources of lesson material. He must also know how to supplement it from other sources.

Finally, the teacher of religion must know how to organize and teach a lesson. He should no more think of going before his class without a carefully worked out lesson plan than a minister should think of going into his pulpit without a carefully prepared sermon or a lawyer to the bar without full and specific preparation for his task. The teacher of Juniors must know how to tell stories, to conduct dramatization and to enlist his entire group in various forms of cooperative, purposeful activity. He must know how to lead his pupils into a satisfactory, growing relationship with God as the Heavenly Father and with Jesus as their Helper, Friend, and Saviour, so that they may naturally accept and follow the Christian way of life.

II. How Juniors Learn Religion

In a child's religious development the same powers and capacities are employed as in his other types of experience. He learns to be religious according to the same laws and in the same manner that he learns to be anything else. Religious training is a developmental process and its fruits are found in the everyday experiences of the child—in his thoughts, feelings, and activities.

Begin where Juniors are.—A child cannot comprehend an adult concept of religion, nor can he govern satisfactorily his actions by adult rules of conduct which he does not understand. He must live his religion on his own plane and in accordance with his own understanding of rules for governing conduct. Religion must be interpreted to him in the light of his peculiar needs, limitations, problems, and interests. In other words, a child learns religion by being religious, by thinking and feeling and acting according to his understanding of what religious conduct means.

If this be true, the religious training of Juniors must begin where Juniors are. Our point of departure must be found in the midst of their everyday experiences. It is folly for a teacher to hope to create in the minds of Juniors an interest in religion. Interest in religion cannot be created. It must be developed, stimulated, nurtured, directed. A Junior is easily interested in anything that he can understand, and will always respond to stimulus when that stimulus is properly applied. It is the teacher's task to discover where the children's interest lies and then skillfully seek to direct that interest in the desired religious channels.

We cannot expect a child to wax enthusiastic over the trials and hardships of some biblical character who lived three thousand years ago, unless he can see some vital point of contact between his own everyday experience and the experience of the character presented in the story. Materials used in religious instruction take on vital interest for the Junior only when they are closely related to his own problems, needs, interests.

Learning religion by being religious.—The fundamental Christian knowledge and basic Christian attitudes must be crystallized into action, into conduct, if Christian character is to be achieved. A child becomes religious only as he has an opportunity to live daily a religious life. He learns honesty by living in a situation where honesty is required of him. He learns thoughtfulness of others and kindness by being thoughtful of others and by being kind. He develops habits of helpfulness and service by having opportunities to be helpful to others and to serve. He learns how to pray by praying. He learns religion by thinking, feeling, and acting religiously in the midst of his daily experiences.

This, however, involves definite training in *how* to think, feel, and act religiously. We have said that a child is quick to respond to the right kind of stimulus. That stimulus should be found in the organized group life of the church school. Under wise guidance, the Juniors, banded together, solve their common problems, engage in their common tasks, cooperate in acts of service, learn their common lessons in religion by means of training thus afforded.

Means to be employed.—Instruction in the principles of Christian living is essential. Juniors delight in stories dealing with moral as well as physical heroism. Their minds should be stored with facts related to their own problems, so that in their time of need they will have a basis for intelligent choice, judgment, and decision.

Proper incentives for work and study should be introduced

into the class session. The teacher of Juniors should aim to develop in his pupils the *problem attitude of mind* and then help them to meet and solve on their own level the problems that arise. In this way knowledge acquired can be put to work, can really function in life. Materials used must be graded to meet the interests, needs, and capacities of the pupils.

Dramatization affords a natural means of *learning* religion. As the children thus enter into the story, they somehow share the experiences of the characters portrayed, and feel their problems. Vital and meaningful lessons in daily Christian living may be learned by means of dramatization.

Play affords not only an avenue for the expression of exuberant energy but a laboratory as well, in which some of life's most fundamental lessons may be learned. Under the stress of the approval or disapproval of the social group, an individual learns lessons in cooperation, in fair play, in loyalty, honesty, and moral courage. He is not only acquiring a mastery of the rules of a specific game but a mastery of the rules governing the game of life in which he is engaged.

Training in worship is of vital importance during the Junior years. Let the children enter into a natural fellowship with God and their fellows through the singing and appreciation of hymns, through the use of Scripture adapted to their interest and capacities, through prayers based upon their common needs, and great spiritual enrichment will be the result.

III. Objectives for the Religious Education of Juniors

If religion for the Junior is primarily a way of life, religious instruction must seek to control and direct that life. The supreme test of religious instruction is whether or not it functions in conduct, whether or not it molds Christian ideals and attitudes, whether or not it develops Christian motives, whether or not it leads to the formation of Christian habits.

The inclusive objective of religious education for Juniors is concerned with the whole of life in all its relationships. It seeks to develop in children Christian life and character in which they become increasingly conscious of their obligations to God and their fellows and are increasingly able to discharge them. Through wise guidance the child is thus brought into right relationship with his world. He develops a growing sense of the presence of God in the world—in nature, in events, in people, in himself. He has an enlarging consciousness of spiritual values and is developing the ability to accept intelligently and to live successfully the Christian life, as embodied in the example and teachings of Jesus.

Religious development rests upon a threefold foundation: *first,* knowledge; *second,* attitudes, ideals, and motives; *third,* habits or skills in living. The teacher of Juniors must determine the *kind* of knowledge, attitudes, ideals, motives, habits, and skills that will produce in his pupils the most efficient Christian life.

Knowledge.—Not all knowledge, even religious knowledge, is of equal worth. Its value is judged by its ability to function in the life of the child. Does it find a point of contact with his experience? Can it be put to work in helping him to meet the real situations of his everyday life? Does it form the foundation for developing fundamental Christian attitudes, motives, and habits? These are questions that must be answered before any body of knowledge can justify its place in the curriculum of religious education.

In this connection it might be helpful to indicate briefly the general scope of religious knowledge a boy or girl should acquire by the end of the Junior period. No arbitrary limit can be defined, however. Only broad outlines can be suggested.

A Junior's knowledge of God as his heavenly Father should be greatly strengthened and broadened beyond the narrow limits of his earlier concept. He should enter freely into a close personal relationship with God and should know Him as Friend, Protector, Guide, and Sustainer. His contact with the facts of history and nature should reveal his heavenly Father to him as the God of the universe and the Ruler of Nature, as well as the Friend and Protector of children.

During the Junior years a boy or girl should develop a personal, intimate knowledge of Jesus as Friend and Helper, as Companion and Brother. Toward the end of the period, the Junior comes rightly to understand Jesus as Saviour, expressed for him in concrete terms, when he "joins the church."

A Junior's knowledge of the Bible should include first of all the hero stories, such as are found in the life of Abraham, Joseph, David, Daniel, the Christian apostles, especially Paul. The life of Jesus should be presented in a natural, forceful manner so that the Junior may know and believe that "Jesus advanced in wisdom and stature, and in favor with God and man." As the boy or girl studies the stories of the life and ministry of Jesus, he ought to desire to follow in the footsteps of Him "who went about doing good."

It is not possible for the Junior to acquire a knowledge of the Bible as a whole, but only such facts as lie within the range of his interest and ability to understand and that can be put to work in his daily life. Furthermore, an effort should be made

to relate the child's understanding of the Bible to his whole range of knowledge, so that religion may become an integral and indispensable part of his experience.

A Junior should be informed concerning the church as a whole and its place in the life of the world. He should also be trained in the teachings and activities of his own particular denomination. He should know something of its history, its creed, its plan of organization and its great world program. We should not aim to make of our children narrow denominationalists, but rather intelligent and efficient Christians, contributing to the world through their particular branch of the Christian church.

Extra-biblical stories of biography, deeds of heroism and devotion to great causes should be a part of a Junior's knowledge. Stories of missionaries and their activities will furnish a fitting basis for social service activities. Stories of children of other lands, and of children living in different parts of our own land will serve to unite all children together in closer sympathy with one another.

We must not fail to recognize the importance of music and art in the Junior's training. It is highly essential that children be led into a knowledge and appreciation of religious music. They should learn to sing the great hymns of the church adapted to their range of understanding. By means of music, which embodies on a child's plane stirring sentiment and noble ideals of love and service, children are led to a finer expression of their own spiritual lives.

The great masterpieces of the world's art built around religious themes constitute a further element in a child's spiritual heritage. Bible stories are more easily understood when visualized in a fine picture. And pictures take on meaning when explained and interpreted by the Bible story which they portray. Children should not be denied the great benefits which would accrue from a study of the great religious achievements in music and art.

Attitudes and Habits.—"Parallel with growth in the child's knowledge, his interests are taking root; his ideals are shaping; his standards are developing; his enthusiasms are kindling; his loyalties are being grounded. The great question that confronts teacher and parent is whether through guidance, that is, through education, we are able to say *what* attitudes and *what* motives shall come to rule, rather than leave this all-important matter to chance or to influence hostile to the child's welfare." (Betts, G. H., *How to Teach Religion,* Chapter 5, p. 76.)

Our next problem is to determine what fundamental inter-

ests, ideals, and attitudes ought to be taking root and developing into standards of action during the Junior years. These fundamental virtues must be built into the child's life if he is to achieve the highest type of religious development.

A Junior's attitudes, though primarily individualistic, are gradually becoming socialized. It should be a part of the teacher's task to develop within his Juniors a social consciousness that will be a constant guide for the Junior in helping him to adjust his attitudes and conduct to the demands of the social situation in which he finds himself.

Religious education should develop within the Junior a desire for the ability to achieve health and physical fitness, and an intelligent understanding of the fact that a strong, vigorous body is essential to right living and the greatest usefulness to society. The teacher of religion should realize that religion thrives best in a child who abounds in health and energy. A Junior's physical attitudes and habits are largely personal and, for him, utilitarian. He wants to become strong because he is better able to engage in vigorous physical activity. He dreads sickness because it interferes with his play and causes suffering. He should be led to understand the causes of his sickness and avoid them. He takes care of his eyes, his posture, his appearance, first, for personal reasons. He avoids exposure to contagious diseases because he does not enjoy the long period of quarantine.

When a child sees himself in relation to a larger group, his interest in achieving physical fitness becomes socialized. He develops strong muscles because he can work better and play harder. He takes care of his body because in so doing he is better able to fit into the social scheme. He avoids exposure to contagion, and if ill of a contagious disease, he avoids exposing others, for the sake of their health. He should be led to see not only the relation between regularity of physical habits, a strong, healthy, vigorous body and his own happiness, but also that a strong, vigorous, healthy body makes of him a better and more useful citizen.

Orderliness and neatness are fundamental attitudes to be developed, finding their expression in right habits of dress and the proper care of personal property. Thrift is also a desirable attitude to be developed, expressing itself in the right use of one's own leisure time and the time of others, in the right use of one's own money and the money of others. A Junior should plan his work carefully and should develop efficient methods of doing it. He should be careful in the use of the materials with which he works. Promptness is also desirable in a Junior. It is desirable that he always be in the right place at the right time;

that he keep his engagements promptly. His physical reactions to signals and directions are quick and accurate. He should not delay or put off important or even routine matters.

Honesty and trustworthiness are fundamental virtues which should be built into character and conduct during the Junior years. A Junior should tell the truth on all occasions and should stand for what he believes to be right. He should be true to the highest rules of conduct as he understands them. Courtesy and thoughtfulness of others should become thoroughly ingrained in the character of the Junior, as should obedience and self-control.

Courage should be developed; not a reckless bravado, but intelligent, resolute standing for the "hard right against the easy wrong." Loyalty is an attitude to be developed during the Junior years, a loyalty that expresses itself in respecting those in authority, in holding true to the ideals and standards of one's home, his school, his class, his country.

It is important that resourcefulness and self-reliance be encouraged during the Junior years. These virtues are doubly desirable when turned into channels of service for others. Generosity is a fundamental virtue to be cultivated as well as a spirit of tolerance. A Junior's generosity should go beyond the realm of his material possessions and govern also his attitude toward other people, creeds, and classes. He should be sympathetic toward all classes and be filled with a desire to give himself, his time, his money in the service of others.

The final test of whether or not our teaching is successful depends upon the fruits it bears in the lives of our pupils. A teacher of religion must keep constantly in mind the fact that before his task is complete, the facts he teaches must become dynamic in the lives of his pupils in attitudes, ideals, and motives, finally reaching their fruition in everyday conduct of his pupils as they face the real issues of life.

IV. A Cross-Section View of the Junior

Like every other period of childhood, the years nine, ten, and eleven possess their peculiar characteristics. Before the teacher of this group can hope to attain the highest spiritual development for his pupils, he must come to know and understand sympathetically their interests, needs, problems and limitations.

A Cross-Section View of the Junior

Growth in every direction—physical, mental, social, and moral-religious—is the chief characteristic of childhood, and es-

pecially is this true of the Junior period. Physical growth is not as marked as in the earlier periods of childhood or as rapid as it will be during adolescence, but mental, social, and moral-religious growth is progressing rapidly.

Physical characteristics.—Growth in height and weight is increasing but gradually, and inner physical correlations and muscular development are taking place. Health is usually good, vitality high and resistance to fatigue and disease strong. The Junior abounds in energy and is able to engage in intense and varied activities. He requires from ten to twelve hours of sleep per night and can work from twenty to twenty-five hours per week.

Mental characteristics.—The average child of ten or eleven has accumulated a large range of information. His powers of observation are more accurate and his powers of perception are more comprehensive than ever before. His reasoning ability remains comparatively weak, but on the basis of his steadily increasing accumulation of knowledge, the Junior is more capable of intelligent comparison, discrimination, and the drawing of inferences than in previous years. A tendency toward critical judgment is gradually appearing.

The impulse to investigate, to find out the reality of things, makes of the Junior an extreme literalist. Verbal memory is at its best and powers of retention are gradually increasing. Imagination is constructive. Imitation becomes concrete and purposeful as the Junior imitates the *doer* and the *deed* as well. Boys and girls alike are interested in making collections, in having their own possessions, although they are governed by an imperfect idea of property rights.

Habits are taking on a more permanent form. Character and personality are being defined. It is, therefore, necessary to lay the foundations of character and personality in wholesome habits. The great ethical virtues, ideals, and attitudes of obedience, gratitude, loyalty, reverence, trustworthiness, honesty, and courtesy should be made concrete in conduct.

Certain interests dominate conduct during the Junior years. There is a great fondness for reading, especially of stories of adventure, mystery and heroes. The dramatic interest is crystallized in the attempt to be like the hero of the story and to share his experiences. Hero worship reaches its height in adolescence, but certain strong aspects of it appear in the later Junior years. The child's hero must be real, and prove his greatness through acts of bravery and sacrifice.

Social characteristics.—Social motives are beginning to appear during the Junior period, but there is still a marked ten-

dency toward self-assertiveness and individualism in social relationships.

Active games and games requiring some measure of skill are favorites with Juniors. Cooperative play is possible, but each player usually desires to achieve individual merit as against the success of the team.

Juniors are easily formed into classes and clubs under adult leadership. Boys left to their own devices are apt to form their own gangs, whereas girls usually develop rather temporary, fleeting chumships. The strong ties of friendship found in adolescence are not possible during the Junior years.

Moral and religious characteristics.—Religion for the Junior must meet the demands of everyday life and must be expressed in concrete terms. He is not capable of abstract thinking on religious or moral problems. He cannot analyze his own religious experience, nor does he like to discuss it.

Through human analogy his concept of God as heavenly Father is greatly broadened to include God as Friend, Protector, Sustainer, Creator of the World, Ruler of the Universe. By means of concrete examples, he comes to understand what it means to love, obey, work for, and respond to the friendship of Jesus. Jesus as a man of action has a strong appeal for the Junior, although he has little conception of the meaning of Jesus as Saviour.

A moral code is gradually emerging out of the personal relationships of the nine, ten, and eleven-year olds. They are feeling less and less the need for adult companionship and supervision. They are more apt to be governed in their thoughts, words, and deeds by what their gang would approve rather than by what their parents or teacher might require of them. Thus adult leadership of the right sort is made imperative, for the Junior must be protected from the folly of his imperfect reasoning and the consequences of his ill-conceived rules of conduct.

Christianity should be presented to the Junior as something *to do* as well as something *to be,* as Christian standards are embodied in living personality, in wholesome examples. Opportunities must be provided for relating Christian teaching to conduct. Ideals and attitudes and motives are thus crystallized into action, and Christianity for the Junior becomes a way of life.

PART II

THE DAILY PROGRAM

The program of the Daily Vacation Church School should be an integral part of the larger program of religious education carried on by the church. It should be dominated by the same inclusive objectives and governed by the same general principles of procedure.

It has, however, a distinct advantage over the regular year's work of the Church School in that it is able to provide in a comparatively short time, from four to six weeks, as much religious training as the Church School, in view of its limitations, is able to provide in an entire year. The Daily Vacation Church School represents an *intensive* effort in religious instruction.

In view of the fact that this is a summer school, its program must be modified somewhat, but in the main the threefold activities of the regular school year should be put into operation; namely, worship, instruction, and social-recreational activities, the latter receiving considerable emphasis.

I. Selecting the Theme

As already discussed in the preceding chapter, religion for Juniors must be expressed in concrete terms. It must be presented to them as something *to do*, as well as something *to be*. Christianity is a way of life. These facts have been taken into account in planning the program. The general theme and title, "Knights of Service," involves organized activity, definite service projects, actual training in service. The twenty-five daily themes are definitely correlated with the general theme. Each lesson does not in each case, or scarcely in any single case, present a project for group activity, but the programs for each week constitute a unit. They are organized around an immediate or subsidiary theme, which is a phase of the larger theme.

The first nine lessons deal with the qualifications of a true knight of service. The first lesson, "Becoming a Knight of Service," presents Jesus as the ideal of a Junior's life—the goal toward which he should strive. The subsequent eight lessons deal with conditions of "knighthood" which a Junior boy or girl must meet if he is to be a true follower of Jesus.

Beginning with the tenth lesson and continuing through the

fourteenth, Jesus is presented as the example boys and girls are to follow. They see him as a boy and young man preparing for his work. They follow him as he calls his helpers and goes about doing good. They come to know him as a friend and helper. Finally, in the fifteenth lesson they are confronted with certain definite requirements which Jesus makes of those who would become his friends and followers.

The service ideal is dominant in the remaining ten lessons. Lessons sixteen to nineteen deal with the everyday relationships of the Junior child where service is required. Lessons twenty to twenty-five project the socialized Junior boys and girls out into larger relationships, even to the ends of the earth.

The aim or goal of this course of twenty-five lessons is, then, to make for Juniors definite and attractive the Christian way of living, so that they may follow it intelligently and efficiently.

II. The Worship Period

Training in worship is fundamental to Christian character. All too often this part of a child's training is either entirely neglected or made a perfunctory and meaningless exercise. Boys and girls should be taught to understand and appreciate the great hymns of the church. They should gain experience in prayer and should become skilled in the use of the Bible. By means of this training they enjoy not only a personal spiritual enrichment, but great social ideals begin to take root in their lives and to find expression in their service to others. They are not only led into a close relationship with God through prayer and praise, but that relationship finds its fullest fruition in social attitudes and acts in everyday human relationships.

It is highly important that the Daily Vacation Church School give training in worship an important place in its daily program. There are six elements in the worship period and all of them are of such importance that they require special treatment. They are the call to worship, music, prayer, offering, story or talk, Scripture.

Call to worship—The atmosphere and spirit of devotion must pervade the worship service. The boys and girls must be made conscious of the presence of God in their midst. The so-called "rousing" song does not serve as a fitting call to worship, but rather does it tend to preclude that finer attitude of reverence, that atmosphere of quiet in which the presence of God is deeply felt.

As the school assembles let the pianist play a quiet voluntary, either an especially prepared selection, or, as often suggested in the following programs, the air of a hymn to be learned. Fol-

lowing this piano prelude, let the pianist give a chord for the school to stand and sing together from memory a call to worship, such as the following, found on page 24 in the back of the Smith *Hymnal for American Youth*: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

At the conclusion of the "Amen," it is suggested in connection with certain services that the Lord's Prayer be recited in unison. When this is not the case a hymn is suggested. At the conclusion of the prayer or hymn, give a chord for the school to be seated.

Music.—There is no more important element in the worship service than the songs which the children sing. They are not only learning the great and beautiful hymns of the church, but their lives are becoming enriched with lofty ideals and worthy purposes that can be set at work in everyday living. Singing together in the worship service such hymns as "O Jesus, Prince of Life and Truth" or "I would Be True" cannot help but serve as a great socializing bond. The children are united in their desire to live out in the daily routine the great rules of conduct embodied in the hymns.

How to select the hymns.—There is a tendency on the part of adult leaders to force adult concepts on the minds of children. If some hymn like "Rock of Ages" or "Lead, Kindly Light," has proved especially helpful to an adult, he is apt to feel that his children should learn it. Only a casual reading of the words of these hymns would reveal the fact that they are not in any way suited to the needs or interests of childhood.

There are others who feel that our church school music should be spirited and lively. They therefore discard the *bona fide* hymn book and resort to the cheaper, less wholesome songs. They are greatly gratified when their school is able to make the rafters ring with shrieks of wild enthusiasm to the tune of "Brighten the Corner Where You Are," or "Love Lifted Me," or "You May Have the Joybells Ringing in Your Heart." Again it is suggested that only a casual reading of the words of these songs would reveal the fact that they are in no way suited to the needs of childhood. Not only are the words unsuited, but the tunes as well.

What then are the standards to be used in the selection of hymns to be learned by Juniors in the Daily Vacation Church School?

1. The hymn must embody some wholesome, worthy sentiment or ideal that can be understood and appreciated by Junior boys and girls and be put at work in their lives.—

Contrast, if you will, the sentiment expressed in these two hymns:

"I was sinking deep in sin,
Far from the peaceful shore,
Very deeply stained within,
Sinking to rise no more.
But the Master of the sea
Heard my despairing cry,
From the waters lifted me,
Now safe am I.
Love lifted me! Love lifted me!
When nothing else could help,
Love lifted me."

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare."

It is not difficult to tell which of these hymns is more closely related to the experience and needs of a Junior boy or girl.

2. The words of the hymn must be within the range of the Junior's understanding and experience.—The teachers of children should avoid the use of hymns embodying vague adult concepts of religion, couched in difficult theological terms. What Junior boy or girl could mistake the meaning of this hymn?

"Dare to be brave, dare to be true,
Strive for the right for the Lord is with you;
Fight with sin bravely, fight and be strong,
Christ is your Captain, fear only what's wrong.
Fight then, good soldiers, fight and be brave,
Christ is your Captain, mighty to save."

3. The words of the hymn must possess literary and poetic merit and charm.—Many of the so-called popular songs used in church schools lack this important characteristic. The teacher of religion should not deprive boys and girls of the best achievements in hymnology from the literary standpoint. Remember that ideals are in the building, standards of judgment are developing. Give the boys and girls the best, for that is what their needs require.

4. The air must not only possess fine musical qualities, but it must be suited in range to the voices of the boys and girls.

5. Both the words and the air must be in keeping with the theme for the service, and must lend themselves directly to the working out of the aim sought.—If the theme for the day is "Helpfulness to Others," and you are using Jesus' helpfulness to others as a background for the lesson, it would be necessary to select hymns in keeping with that theme. See Lesson XII, "Jesus Going About Doing Good."

The hymns, call to worship, and offering response used in the daily programs have been selected from the *Hymnal for American Youth*, compiled by H. Augustine Smith and published by The Century Company. Many of these hymns are found in the standard church school hymnals. It is hoped that the leaders, if they find it possible to do so, will use the hymns suggested, but where absolutely necessary suitable substitutions may be made.

It is desirable that the children be provided with hymn books, but where this is not possible, write the hymns on the blackboard, or on sign cloth. It has proved very satisfactory in some schools to print the words on white sign cloth that may be secured in the white goods section of any department store at a very small cost per yard. It is suggested that well in advance of the opening of the school sufficient sign cloth for all the hymns be purchased, and a person engaged to do the printing. These hymn charts may be saved and used from year to year, whereas if the printing is done on plain wrapping paper, the hymns will barely last through the season. Sew two brass rings at the top of each song chart and hang the charts from hooks fastened on the wall or blackboard.

How to study the hymns.—In connection with each new hymn suggested for the specific daily programs, definite directions have been given for the hymn study. It is well, however, to state in this connection certain general directions to be followed in learning the new hymn.

In the first place, the leader should be absolutely familiar with each new hymn and should be capable of leading the children in both learning and singing it. A capable pianist should assist and support the leader.

If the air of the hymn is used a time or two as the piano prelude before the actual study of the hymn is begun, the children are thus made familiar with it and are better prepared to study the words of the hymn and will easily put both words and music together.

The hymns suggested in the daily programs are selected with special reference to the themes being studied for this summer session; it ought not to be difficult for the children to enter into

the spirit of the hymn. The following steps are suggested as guides in the study:

1. Announce the new hymn, with name and number, and wait until the children have found it before proceeding.

2. Tell some interesting facts about the hymn, the story of how it came to be written, the effective use to which it has been put on some other occasions, or some story that will illumine the lines and meaning of the hymn. Certain pictures illustrating it might be shown to good advantage.

In connection with hymn No. 170, "I Would Be True," the story of how it came to be written, as given in connection with Lesson I, is helpful in the study. The fact that hymn No. 175, "Dare to Be Brave, Dare to Be True," embodies the ideals and standards of the Boy Scouts of America, might add to the meaning of the hymn. Stories of Jesus' love and service might serve to illumine hymn No. 94, "Tell Me the Stories of Jesus." A picture such as Reynolds' "Infant Samuel" might add interest to the study of hymn No. 134, as well as a review of the story of Samuel.

3. Read the first stanza through silently, then aloud in unison. Pronounce carefully the difficult words. Study certain phrases, as for example, in hymn No. 179, "O Jesus, Prince of Life and Truth."

Why is Jesus called "the Prince of Life and Truth"? What does it mean to dedicate our strength and youth to battle for the right? How may we "serve the world and Thee"? Who are "our brothers"?

4. After the first stanza has been carefully studied, ask the children to listen carefully as the pianist plays through the air, then sing it.

5. Study each stanza as carefully as the first and when the children are thoroughly familiar with the spirit, words, air, and meaning of the hymn, begin the formal memorization. Allow from five to seven minutes for the memorization of each stanza. Create a spirit of rivalry and a right incentive for learning the words.

The first four steps of the hymn study should take place in one period, but the formal memorization should be carried through two or three periods following. The hymns should be learned as quickly as possible, however, so as not to handicap their use in the worship service. It will be noted that two new hymns, and in some cases three, have been suggested for each week. Each hymn should be carefully studied, but not more than one should be completely memorized each week.

How to sing the hymn.—It is highly important that the

leader and the pianist be thoroughly familiar with both the words and the air of each hymn used in the Daily Vacation Church School. Announce both the name and the number of each hymn as it is to be sung and allow a few seconds for all the boys and girls to find the place.

Let the pianist play the air through once and at the end give a chord for the school to stand. The leader should give a definite signal to begin singing. As far as possible sing the entire hymn, unless the stanzas omitted are unsuited to the needs of the children. When stanzas are omitted at random the choicest ones often go unsung.

Keep the singing at a good tempo. Avoid dragging, or on the other hand, undue haste. Lead the singing so carefully that the right expression may be secured. Conclude each hymn with "Amen," and let the pianist give a chord for the school to be seated.

Prayer.—Suggestions for prayers have been given in connection with each service. The Lord's Prayer either spoken or sung is used often. A prayer has been suggested at the conclusion of each story or talk in the worship service.

The leader should not feel bound to use the prayers found in the daily programs. If original prayers are offered by the leader, they must be suited in spirit and tone to the interests and needs of the children. Use the prayer at the conclusion of the story in the worship service or at the close of the Bible period to clinch some central thought, to make some direct application.

Suggestive prayers are also recommended. You may be studying as in connection with Lesson XV, how we may become a friend and helper of Jesus. At the conclusion of the story or talk ask the children to think about what it means to be a friend of Jesus. Get them to express their own ideas. Engage in a minute or two of silent prayer, followed with just a sentence or two from the leader in which the central idea of the discussion is clinched and crystallized.

If the leader follows the prayers given in the daily program, he should be careful to offer them with feeling and expression. Make them mean something vital to the entire group.

Offering.—When the gifts of children mean nothing more than the "collection," the act of giving cannot be accompanied by the right spirit of giving or of worship. When the gifts of children are motivated by a fine spirit of giving, and when their giving becomes an offering, it is indeed an act of worship. Let us emphasize in the Daily Vacation Church School the spirit of giving, as against "bringing our pennies." Let us

make the act of giving an offering unto the Lord rather than "taking the collection." Let us make the offering unto the Lord a vital part of our worship service.

There are many ways of receiving the offering, but the following simple method is suggested. Appoint two boys and two girls to act as ushers. Divide the room into four sections and let each usher be responsible for receiving the offering from the section to which he has been assigned. Provide each usher with a basket or plate and give the ushers all the necessary instructions before they are called upon to perform this service in public.

While the offering is being received let the pianist play quiet music and as the ushers bring the baskets to the leader's desk at the front of the room, ask the school to stand and sing the offering prayer song found on page 33 in the back of *Hymnal for American Youth.*

It is suggested that a new group of ushers might be used each week, thus giving an opportunity for a greater number of boys and girls to be of service to the school.

Story or talk.—A short conduct or character story or talk has been provided for each daily program. Inasmuch as story-telling is to be discussed freely in another chapter, it will not be treated here. It should be noted, however, that each story or talk is in harmony with the theme for the day. It is hoped that the leader will see fit to use the material suggested and that he will prepare it carefully so that its use may be most effective.

Use of Scripture.—In connection with each daily program the use of some selection from the Bible has been recommended. It is suggested that the material memorized during the Bible period be put to practical use in the worship service. In each case it is correlated with the theme for the day. On some occasions the pupils are asked to read *de novo* some Scripture passage, but in each case it has been carefully selected.

How to conduct the worship service.—Inasmuch as each worship service in the daily programs has been definitely and minutely planned, it is not necessary to discuss the principles involved in planning it, except in so far as those principles directly affect the execution of the plan.

It will be noted that each worship service centers around a definite theme such as "I Would Be True," to develop the thought of trustworthiness. Each element of the service lends itself directly to the theme and is definitely correlated with it.

The following suggestions are given to aid the leader in conducting the worship service in order that it may be most effective:

1. Be thoroughly familiar with the plan and material for the day. Be sure of the call to worship, the hymns, the response to the offering, the prayers. Have the story or talk well in mind and be able to tell it effectively. Have all the "tools" in complete readiness before beginning the service.

2. See to it that the pianist and other assistants are carefully informed as to what their respective duties are. The pianists and assistants should be provided either with a copy of the manual giving the complete plans or with a typewritten copy of each daily program.

3. Avoid embarrassing holes in the service. Keep it unified and running smoothly. Do not let it become "cut and dried," but keep it on a high level of interest throughout the entire five weeks. Do not feel bound to the manual and, above all, do not read slavishly from it each daily program. Use initiative and individuality in making the service most successful.

4. Above all, strive to develop an atmosphere and spirit of worship during the service. Enlist the support and cooperation of assistants and pupils in this enterprise.

III. The Music Period

Approximately twenty minutes should be devoted each day to the music period. A hard and fast program cannot be prescribed for each day, but in general the period should include, first of all, rhythmic exercises and calisthenics, lasting not more than three or four minutes. Fifteen minutes should be allowed for hymn study or memorization of hymns. Specific instructions have been given in the preceding section on how to study and learn the hymns and they need not be repeated here.

In connection with many of the daily programs it has been suggested that the music period might be concluded with one or two favorite songs selected by the pupils. It is not intended that such songs be sung as "A grasshopper sat on a railroad track" or "John Brown's baby had a cold upon its chest." Encourage the boys and girls to sing some of the old favorite folk songs such as "Old Black Joe," "Sweet and Low," the current popular songs of a high order, or some of the songs they have learned in school. Patriotic songs are always in order in the music period, for example, "America, the Beautiful," "Columbia, the Gem of the Ocean," "The Star-Spangled Banner" and "America."

It is desirable that the leader or principal of the school should conduct the music period. It may be necessary to call upon some especially trained music teacher to conduct the singing,

but the instructional part of the hymn study should be conducted by the leader of the entire program.

Great care must be exercised to make the music period an integral and meaningful part of the daily program. The success of the worship period depends in large part upon the way in which the hymns have been studied and learned.

At the conclusion of the music period dismiss the school for a twenty minute recess or period of supervised play.

IV. The Recreation Period

Supervised and free play should provide a vital part of the Daily Vacation Church School program. When children play together all the barriers of personal restraint are broken down. The timid child, if properly encouraged, enters whole-heartedly into the games and forgets to be afraid. The active, aggressive child is held in check by his group. All join together in the serious business of having a good time and ere long the group becomes thoroughly socialized.

This, however, is far from being the chief end of play, for as children play together they learn some of life's most fundamental lessons of self-control, fair play, good sportsmanship, honesty and loyalty. The leader of games should have this fact in mind as he plans and supervises the play program of the Junior boys and girls.

In the daily programs suggestions for games are given and in each case the games are selected from "A Handbook of Games and Programs," by William R. LaPorte, published by The Abingdon Press, New York City. It is not intended, however, that the leader shall confine himself entirely to the games mentioned in the daily programs.

How to conduct the Recreation Period.—At the conclusion of the music period, at ten o'clock, dismiss the children for recess. As they march into the gymnasium or to the playground, it is suggested that each assistant accompany the group. Do not expect absolute "order" or freedom from noise. It is to be hoped that as the boys and girls learn lessons in self-control, reverence, and respect for their leaders, they will be able to maintain a wholesome atmosphere of work and play that will produce the best results in the Daily Vacation Church School.

It is advisable to separate the boys and girls, putting each group under competent leadership. It must be kept in mind that too many strenuous games may be injurious to the children in the summer time. Vary the program so as to include one or two active games and one or two quiet games. If the games are conducted in the gymnasium, where a piano can be used,

marching and drill for the boys, and folk dancing and other rhythmic or singing games for the girls, may be included in the program.

If both a gymnasium and a playground are available, it would be well to let the boys use one and the girls the other, then alternate so as to vary the type of activity.

The leader of each group must be master of the situation. He should understand the meaning and purpose of play, the principles of play supervision, and above all should he possess an abundance of tact, patience, firmness, and enthusiasm. He should be equipped with a whistle for use in starting and ending games. His program should be definitely planned and in view of the limited time provided for the recess, it should be closely adhered to. Provision must be made, however, for developing initiative and other leadership qualities in the children. On all occasions should they be given an opportunity to choose games and even to direct them.

At the end of the twenty minute period, return promptly to the church school room for the Bible period.

How to conduct the games.—There are a few simple rules to be followed in playing or directing games. Every leader should be familiar with them, so as to insure the highest success of the recreation period.

1. The leader and his assistants should know the rules of each game.

2. All the directions for playing the games must be given clearly and simply, so that each member of the group may know exactly what to do. Wait until the group is quiet; speak clearly and concisely; reflect the spirit of the game; inspire enthusiasm and confidence in the players.

3. Watch for mistakes in the game and capitalize them. Do not let confusion or undue noise continue. Stop the game, make corrections and then proceed. Remember that the greatest enjoyment comes from the game played correctly according to the rules.

4. As has already been suggested, vary the programs so as to include active and quiet games, marching and drill for the boys, folk dancing and singing games for the girls. Do not play the same game too long or stop it before the children have really come to enjoy it. No fixed rule can be given for the proper time to change a game, but it is generally agreed that a game should not be stopped when the interest in it is at its height, but when the object of the game has been achieved and when complete satisfaction on the part of the group has been reached. Avoid monotony. When the leader finds one or two members

of the group losing interest and becoming tired, he should take it as an indication that the time has come for a change.

5. Discipline in the game period may be a serious problem to the leader unless he shares his responsibility with the group. He should first of all seek and win the cooperation of his assistants and the leaders of the pupil group, using them as the most effective means of controlling the discipline problems. Let the group feel its responsibility for maintaining order, and let it deal with the individuals who interfere with the progress of the games.

Outings.—At least one afternoon each week should be devoted to outdoor recreation. A picnic in the woods, at the lake shore, or even at some municipal park should afford not only physical exercise, a good time, and indigestible food, commonly associated with such occasions, but especially should such outings serve to lead the boys and girls into a keener appreciation of the sentiment expressed in that beautiful hymn:

> "This is my Father's world,
> And to my listening ears,
> All nature sings, and round me rings
> The music of the spheres."

As they enjoy the wonders of God's out-of-doors, the presence of God should become real to them. Especially should this be true of the children coming from the crowded, dark, unlovely tenement districts of our great cities. As they breathe the clear, sweet air of the open country, and walk barefooted upon the velvet carpet of grass, or paddle in the shallow waters of the stream, new life should come to them. As they marvel at the tall trees, or chase a beautiful butterfly or pluck a wild flower growing along the way, a new sense of freedom should come to them—the freedom of being alive in a world of beauty.

Children all over the world respond to the beautiful, but not always without direction. The leader should be quick to answer questions, to tell the name of a flower or tree, to point out a beautifully colored bird or butterfly, to make understandable to the boys and girls the facts of nature with which they are surrounded.

Each local situation will have to determine very largely the kind of outing to be given, but in any case there are certain definite principles to be followed; such as:

1. Detailed announcements should be given well in advance concerning the place of the outing, the time for starting and returning, amount and kind of lunch, expense for carfare and

spending money, necessary equipment, such as bathing suits, etc.

2. A definite program should be planned, to include sightseeing, games, contests, and luncheon.

3. The leader should carefully instruct each assistant as to his responsibilities, and should see to it that the work for the day is equally distributed among the various helpers.

4. The leader should be provided with a first-aid kit, a whistle, balls, bat, sufficient money to care for an emergency, an additional food supply, and an accurate list of names and addresses of all children present.

5. Definite arrangements should be made in advance concerning transportation and admission to the park or other resort.

V. The Bible Period

Following the recreation period the boys and girls will enter into the Bible study with renewed interest and enthusiasm. The physical and mental relaxation and the general good time afforded by the games will serve to prepare the children for serious work during the Bible period, which should last thirty-five or forty minutes.

It should be kept in mind that the study of the Bible lessons is of paramount importance. They should be planned with great care and the plans should be closely adhered to.

The local situation will determine the size of the classes and the type of instruction given. If only one well-trained teacher is available as leader of the Junior Department and if the group does not exceed thirty in number, the Department may be kept together in one group for instruction. However, if the Department is larger than that, it should be divided into smaller groups, according to age and school grade, each group being in charge of a competent teacher. The instruction should then be adapted to meet the interests, needs and problems of each group. Whenever teachers are available, the Department should be divided into small units of not more than fifteen for instruction.

The Bible period includes at least three types of activity; namely, drill and memory work, instruction by means of a story and discussion, instruction by means of dramatization or some other form of expressional activity.

The Bible drill.—In connection with many of the Daily Programs, definite suggestions have been given for conducting a Bible drill.

The purpose of the Bible drill.—Why have a Bible drill? Is it merely to gain speed and accuracy in finding Scripture passages? It is vastly more than that. If the verses are carefully

selected and the drill properly conducted, the speed and accuracy developed in finding the passages will be only incidental, a by-product of the greater values achieved. By means of the Bible drill the children become familiar with passages definitely related to the lesson being studied; they gain a knowledge of fine biblical teachings and their lives become enriched as they read for themselves and appropriate biblical passages which they can understand and appreciate.

How to conduct a Bible drill.—First of all, each boy and girl should be provided with a Bible—one which they may bring from home or one furnished by the school for them to use. The most satisfactory results are secured when a uniform edition, preferably the American Standard Version, is used. In this case, the Bibles should be provided by the school, and inexpensive copies may be purchased from the American Bible Society.

It is necessary for the leader to select the verses with great care. Each verse must satisfy three requirements—*first,* it must be within the range of the pupils' understanding; *second,* it must be related to the subject being studied, and *third,* it must be related in thought and meaning to the other verses chosen. All the verses must be correlated with each other and with the general theme. For example, in connection with Lesson III, each of the five references selected satisfies these three requirements. This is true also of the other suggestions for verses to be used in the Bible drill.

Before a Bible drill can be successfully carried out, the leader and pupils must have a common understanding of the rules governing the work. A brief explanation of the rules should be given the first day. Such rules as the following should be adopted to govern the Bible drills throughout the Daily Vacation Church School:

1. All Bibles must be closed and held in position before the verse is given by the teacher.

2. When the teacher has given the complete reference, such as Psalm 121. 1-2, each pupil should attempt to find it.

3. The first boy or girl to find the verse should put his finger on the exact selection, and then stand by his chair.

4. After a fair proportion of the pupils have found the place, let the one who found it first read it. Occasionally, let the group read it in unison.

5. When the verse has been found and read, let those standing be seated, and ask everyone to close his Bible and get ready for the next reference.

It is the teacher's task to see to it that the Bible drill becomes

a vital part of the program. He must understand and enforce the foregoing rules adopted by the school to govern the Bible drill. He must have definitely in mind certain principles to be followed in conducting his part of the drill. First of all he must be sure of each of the references, having looked them up previous to the Bible period. Each citation must be given clearly and completely, and not more than twice, although once ought to be sufficient after the first few days of school.

As the verse is read, a brief time should be allowed for discussion. If there are unfamiliar words or difficult phrases, they should be explained. The general meaning of the verse should be given in the pupils' own words. They should be led to see its relation to the general theme.

It is suggested that instead of having the verses read first by one pupil or by the group, each verse may be studied silently for a few seconds and the meaning given in the pupils' own words. After such a discussion the verse may be read in unison. Every effort should be made to make the Bible drill an effective and meaningful part of the daily program.

Memory work.—The teacher of religion should attempt to make the memorization of Bible passages meaningful and attractive to children. The first principle to follow in memorization is to select passages that are in some way related to the needs and problems of the group that will be expected to memorize them. Make the meaning of the passage clear. Discuss the words and phrases used. Relate the ideas presented in the passage to the needs and interests of the pupils. Help them to see it and understand it as a whole. Sometimes a song, a story or a picture will help to illumine a memory passage. Again, a discussion of its content will reveal its meaning. A device worked out, as in connection with the memorization of 1 Corinthians 13. 4-8a, or the Beatitudes, Matthew 5. 3-12, will be a great help in the memorization.

Wherever memory work has been suggested in the daily programs, a method or device has been mentioned as an aid in the process. It will be noted that emphasis has been laid upon the quality of the passages, their meaning and relation to Junior boys and girls, rather than the quantity of unrelated biblical material to be learned by the pupils.

It is hoped that the leader will capitalize the memory work already done by the pupils in other connections. Ask them to recite passages in the worship service or in the Bible drill.

The Bible Story.—Inasmuch as the art and method of story-telling will be discussed in the following chapter, it need not be gone into in this section. However, it should be pointed out

that the Bible story really constitutes the chief opportunity of the daily program for definite teaching.

It is suggested that the leader prepare it and tell it with great care, that he lead up to it with suitable questions and discussion, that he help the pupils to derive their own application from it. It is hoped that the leader will follow the directions given in the daily program, so that the Bible story may be most effectively used.

Discussion.—Every lesson suggested in this manual makes use of the discussion method of teaching. An attempt has been made to provide definite questions to be used in stimulating thought and participation on the part of the group.

Above all, the leader should strive to relate the lessons to the experience of his pupils. He should seek a point of contact in their activities, their problems, and their needs, and should make the teaching apply directly to their lives. Teaching fails unless it bears fruit in the lives of the pupils. These lessons will not accomplish the aim sought unless they definitely and directly influence ideals, motives, conduct. Skillful questions and a carefully directed discussion will serve to stimulate interest in the lesson. A detailed treatment of the discussion method of teaching has been given in Part III, Section I, and will not be further dealt with here.

Notebook work.—It is thought that the Juniors ought to keep a permanent and progressive record of the work of the summer school. They should be provided with notebooks of a uniform size and with pencils. A definite time during the Bible period should be devoted to doing the written work assigned for practically every lesson.

A section of the notebook should be reserved for the memory selections. Records of service activities, outings and special observations may also be included. The leader and his assistants should see to it that all work is neatly and accurately done. The notebooks should be kept for the last session of the Daily Vacation Church School, when a demonstration will be given of all the activities of the school.

Beginning with Lesson XI and continuing through Lesson XV, a special notebook project has been suggested, namely, an illustrated booklet on the life of Christ. All supplies, including pictures, must be secured well in advance, if possible before the opening of the school. See Lesson X for names and numbers of pictures to be ordered from the Perry Picture Company, Malden, Massachusetts.

VI. The Closing Period

At eleven-thirty the departments should reassemble for brief closing exercises. A brief march should be played on the piano as the pupils take their places.

All general comments and announcements concerning attendance, punctuality, outings, and special features should be reserved for the closing period. For the first twenty lessons in the manual a similar closing service has been suggested, namely, "America," followed by the pledge of allegiance to the flag and a closing unison prayer, such as "The Lord watch between me and thee, while we are absent one from another." No uniform closing service has been recommended for the last five lessons, a different plan being proposed for each lesson. The morning session should close promptly at eleven forty-five o'clock.

VII. Program Time Schedule

The daily programs included in this manual are planned according to the following time schedule:

9:00—Doors opened. Roll taken as pupils take their places.	10	minutes
9:10—Worship Period	30	"
9:40—Music Period	20	"
10:00—Recreation Period	20	"
10:20—Bible Period	40	"
11:00—Expressional activity	30	"
11:30 } Closing 11:45 }	15	"
	2 hours 45 minutes	

The leader should not feel bound to this schedule. The period for expressional activity beginning at eleven o'clock may be devoted to dramatics or handcraft such as wood working for the boys, sewing for the girls. A detailed discussion of methods to be used in conducting this period may be found in Part III, Section V.

PART III

METHODS OF TEACHING JUNIORS

It would not be possible in this brief section to go into an exhaustive study of all the methods that could be employed in teaching Juniors. Only those methods directly referred to in the daily program will be treated here; namely, discussion, story-telling, dramatization and handwork.

I. The Discussion Method

In practically every lesson plan the discussion method of teaching has been employed, more or less. To quote Professor George Herbert Betts,[1] "Skill in questioning lies at the basis of most good teaching of children. Good questioning stimulates thought, brings out new meanings, and leads the mind to right conclusions. Poor questioning leaves the thought unawakened, fails to arouse interest and attention, and results in poor mastery and faulty understanding. To the uninitiated it appears easy to ask questions for others to answer. But when we become teachers, and undertake to use the question as an instrument of instruction, we find that it is much harder to ask questions than to answer them, for not only must the questioner know the subject and the answer to each question better than his pupils, but he must be able constantly to interpret the minds of his pupils in order to discover their understanding of the problem and to know what questions next to ask."

The art of questioning.—At the heart of the effective use of the discussion method of teaching lies the art of asking questions. There are certain principles that govern the technique of questioning, and every teacher of children should understand their application to the discussion method of teaching.

1. Questions must stimulate thought, rather than be directly derived from or answered by the text. How many teachers become slaves to the textbook, asking questions that can be answered easily by *yes* or *no* or by strict adherence to the material in the lesson! It is far more desirable to ask questions that make children think, that call into action their reasoning powers, that necessitate the organization of facts before the question can be answered satisfactorily. For example, in connection with Lesson XIII, "Jesus Going About Doing Good,"

[1] *How to Teach Religion*, p. 206.

in the Bible period certain questions have been asked concerning Jesus' life and ministry. "Why did the people love Jesus? Why was he kind to them and in what ways did he help them? In what ways did the people whom Jesus helped show their thankfulness? How is Jesus working in the world to-day? How may we help him in his work?"

2. **The wording of the questions must be clear and definite so as not to obscure the meaning of the question.**—Unfamiliar words may make the question unnecessarily difficult. Involved sentences with superfluous clauses and phrases are a great hindrance to good questions. Questions must be simple, concise, accurate in their presentation, so that the child may fully grasp their meaning, and be reasonably able to answer them.

3. **Questions must be within the range of the child's understanding and experience, if he is to be expected to answer them satisfactorily.**—There is no virtue in asking a ten-year-old a question that a college freshman would have difficulty in answering. The teacher should constantly have in mind the child's capacity and, at the same time, his limitations, so that the child may have a fair chance of being able to answer the question correctly.

4. **Questions on a given lesson should be related to each other and form a unit.**—Each question ought to develop naturally out of the preceding question and its answer. The teacher should ask it with a definite purpose in mind, so that all the questions with their answers may form a unified whole.

5. **No set order should be followed in asking questions.**—The old method of "going around the class," or following the order of the names in the roll book, has long since been relegated to the past. Any set order of questioning tends to deaden the interest of the pupils and to produce an unwholesome atmosphere in the classroom. When a child is uncertain as to when he is to be called upon, and as to what question he is to be asked, he is apt to be alert and ready to respond. This atmosphere of uncertainty and expectancy, when it produces alertness and interest on the part of the pupils, is productive of fine results in teaching.

6. **Questions should first be addressed to the entire group, before any individual is called upon.**—For example, "John, why do you like the hymn, 'I Would Be True'?" John has not had sufficient time either to collect or to organize his thoughts. His answer is bound to be fragmentary, immature and on the whole, unsatisfactory. On the other hand, let the teacher ask the question in this manner, "Why do we enjoy

singing the hymn, 'I Would Be True'?" Pause for a few seconds. "John, can you tell us why you like it?" The result will be much more satisfactory.

7. **The teacher's manner of receiving the answer of a question is fully as important as his method of asking the question.**—The teacher must be courteous. He must show a genuine interest in the pupil's answer, and should use that answer as a basis for the next question. In no case should he form the very bad habit of repeating the pupil's answer after him. This leads to loss of interest on the part of the pupils; it wastes time and is pedagogically unwarranted. Children should be trained to give their answers clearly, distinctly and in complete sentences, thus doing away with the necessity of the teacher's repetition of the answer.

Making the Discussion Effective.—Most successful teaching occurs when the pupils are not only interested, but participating in the activities of the classroom. The skillful use of the discussion helps to secure that kind of active interest on the part of the pupils. They are not only eager to answer questions, but are anxious to propound their own questions for the group to answer.

It is the teacher's task to make both questions and answers contribute directly toward the working out of the aim sought in the lesson being studied. *It is, therefore, of paramount importance that the teacher be prepared adequately to conduct the discussion if its results are to be most effective.* Questions cannot be asked off-hand, nor can the teacher depend upon the inspiration of the moment to carry him successfully through a teaching period. He must know before he goes before his class just what leading questions he is to ask. It is possible for him to anticipate the responses of his pupils to such an extent that he can plan the discussion from beginning to end.

It is to be expected that the pupils' answers, and especially their spontaneous questions, may tend to swing the discussion away from the central thought. However, the final results of the discussion will be rather unsatisfactory if the teacher does not act constantly as a balance wheel, so to speak, keeping the attention of the pupils focalized on the subject of the day. Finally, the teacher must bring to a satisfactory conclusion the entire discussion, gathering up the loose ends and summarizing the main points so that the discussion may accomplish its intended purpose.

II. The Story Method

To achieve any degree of success as a teacher of children, one

must become skilled in the art of story-telling. The story has a universal appeal to young and old as well. Boys and girls will respond to a good story when every other method of appeal fails. The story has the power to interpret life, to mold ideals, to make facts real. Facts, as facts, may be dead, uninteresting, cold, but clothed in an absorbing story they immediately take on life and meaning.

Abstract truths have little or no appeal to childhood, but those same truths in the form of a story become vital, real, attractive. Moralizing about honesty, obedience, reverence, or any of the other cardinal virtues may have little weight with a ten-year-old, but those same fundamental attitudes assume real meaning when presented to that same ten-year-old in a story of a boy or girl, a man or woman who achieved a wholesome and desirable kind of success by being honest, or obedient, or reverent. Such stories make a boy or girl desire to possess those qualities that made the hero of the story great. On the other hand, when the virtues are presented negatively to children in a story, they likewise become real and fill the hearers with a desire to overcome those same weaknesses in their lives that made for failure in the life of the principal character of the story. Thus we see how the story has the power to interpret abstract qualities of character, and make them not only real to a child but possible of achievement in his own life.

What is a story?—The story is any incident or series of incidents, real or imaginary, which involves a plot. The incidents must be unified and closely related so as to grip the interest, hold the attention and play on the imagination. The story makes its chief appeal to the emotions rather than to the intellect.

There are four parts to the story structure, each having its own peculiar function to perform and each making its own contribution to the story as a whole. These are the introduction, the body of the story or the succession of events, the climax, and the conclusion.

It is the function of the introduction to give the setting of the story, to introduce the characters, to arouse the interest of the hearers and to prepare them for what is to follow. It must of necessity be brief, concise and direct. The story-teller must avoid weighing down the rest of the story by a lengthy introduction filled with flowery descriptions and non-essential facts. The hearers are anxious to get to the story itself and will soon lose interest if they are kept waiting too long.

The body of the story is what the hearers are anxious to receive, for it contains the plot. It promises action, suspended interest, crisis, climax. They want to see the plot as it becomes

involved and then untangled. They are eager to watch the hero of the story as he moves about through the succession of events. Indeed, they want to live with him through the events of the story, feeling the same feelings, living through the same experiences, facing the same problems, and then sharing the victory in the end.

A story for boys and girls of the Junior age must be dynamic with life and action. It must move swiftly from one event to the next, each one adding to the interest, contributing to the plot, finally arriving at the point of highest interest, which is found in the climax. The story-teller must make the climax stand out clearly and unmistakably. It must be brief, pointed, and intense.

Many a good story is ruined at the conclusion. Story-tellers spend themselves so completely on the story itself, that they often find difficulty in bringing the narrative to a satisfactory ending. Others fear that the moral or religious lesson has not been sufficiently brought out in the story itself, and they tack a moral on to the end. Again, there are those who feel called upon to summarize the story, in order that no part of it may escape the hearers' attention. All these methods of conclusion very greatly weaken the narrative itself, and in many cases absolutely ruin it.

Brevity should characterize the conclusion. After the climax has been reached the story should be brought quickly to a close with the characters safely disposed of, the mysteries satisfactorily solved, and the plot successfully untangled.

Getting ready to tell the story.—There are several steps involved in the preparation of the story and they may be discussed as follows:

1. **Select a story in keeping with the experience of the pupils on the one hand, and the lesson to be taught on the other.**—A story should be worth telling; it should be a good story and it should bear a definite relation to the needs, abilities, and capacities of the hearers. It will be noticed in connection with each of the daily programs that both the Bible story and the character story have been selected in keeping with the general theme and aim for the day.

2. **Adapt the story to fit the situation in which it is told, and to meet the needs of the hearers.**—In spite of the fact that each of the stories found in the book, "Knights of Service," and cited in the manual for use in the daily programs has been carefully selected and prepared, there will be need of revision and adaptation before the stories can be told in any given situation. Some of the stories may be told just as they are written,

but many of them will have to be adapted to meet the needs of each group to whom they are told.

3. Study the material until you can visualize it, feel it, and live it, so that as you tell it your hearers too may visualize it, feel it, and live it.—To study a story is not to memorize it. One who becomes a slave to his memory will never achieve success as a story-teller, for a story when learned word for word and given from memory becomes a *reading* rather than a story. An amateur *reader* is never sure of his memory, and often when he least expects it the matter fails him. In any case, the story-teller who relies upon his memory must expend so much mental energy to keep from forgetting the story that he is unable to give his best attention to his hearers. As a result their interest suffers and attention is apt to fail.

To derive the greatest enjoyment for himself out of the story-telling, one must put himself wholeheartedly into the narrative. He must live with the characters, suffer with them, rejoice with them, face their problems, feel their struggles and share in their victories. He must really live the story. When he studies it from that angle his hearers cannot help but enter into the story as it is told them.

A casual reading or two of the story itself is not sufficient preparation. It must be read and reread, studied and outlined. The story-teller must be sure of its structure, its climax, its characterizations. He must conserve all the fine qualities of the story when he tells it, and never should he be guilty of spoiling a good story by reason of his inadequate preparation for telling it.

4. Practice telling the story aloud to detect its points of strength and weakness before telling it to a group.—This important part of the preparation is often neglected. An amateur story-teller admits that he feels uncomfortable at the sound of his own voice as he rehearses the story in the solitude of his own room. Nevertheless, this rehearsal is most important. A touch here, an expression there, a softening of the voice, a frown or smile—all add greatly to the story. Frequent rehearsals will bring out the need for such final touches as the story may require.

One who would achieve success as a story-teller ought never to lose an opportunity to practice the art. The best kind of practice comes from telling and retelling the same story, until it becomes a part of one's own life. Often a second telling of a story reveals the points of weakness to such a degree that the story-teller feels under the necessity of revising it completely before telling the same story for the third time. The frequent

telling of the same material adds charm to it and gives the story-teller greater confidence in his ability.

Preparing the hearers to receive the story.—One may often hear a teacher address his class in terms similar to these: "Now, children, when you all get quiet I am going to tell you a story," or "When Mary puts down her book and Harold sits up straight, and every eye is looking right this way, I am going to begin a story." Or even worse, by means of some such artificial method as ringing a bell or tapping on the desk with a pencil or even striking a chord on a piano, the teacher hopes to secure a state of quiet in which his voice may be heard as he tells the story.

It should be pointed out that attention secured in such an artificial manner is neither desirable nor productive of the most satisfactory results. The attractiveness of the teacher's own personality should command the situation and the children should be interested in the story just because they cannot help being interested. Non-voluntary or spontaneous attention is to be desired, the kind of attention that *interest* in the matter itself compels.

Unless an attempt is made to prepare the mind of the child for what is to follow, he will likely be unable to derive the greatest benefit from the story. If he fails to understand the meaning of certain important words or phrases that occur, as well as unfamiliar customs or situations alluded to, he will not only be unable to enjoy the story, but his interest in it will not be lasting. A sentence of explanation, a question relating the experience of the child to the story will serve to establish a point of contact from which the teacher may proceed. One should anticipate as far as possible all the questions that might easily occur to the child's mind as he hears the story. Questions from the pupils or explanatory comments from the teacher while the story is being told will detract greatly from the story and will tend to break the pupils' interest in it. Too many of such interruptions will prove disastrous to any story.

Telling the story.—Personal habits and mannerisms have far more to do with the effectiveness of a story than many people realize. How one stands, what he does with his hands, his gestures, his facial expression, his voice—all these factors influence the telling of a story and have a marked effect upon the hearers.

First of all, one should be comfortable, striking an easy position with the hands falling naturally at the side, or folded in front either above or below the waist line, never directly over the stomach. He should avoid becoming wooden or rigid

during the story, but on the other hand should refrain from too many movements, especially walking during the story. Restlessness on the part of the story-teller engenders restlessness in the group, a state which is prohibitive of the best kind of attention. An amateur story-teller should avoid making gestures unless they contribute to the effectiveness of the story. Carefully studied, mechanical gestures produce an unnaturalness that robs one of that wholesome spontaneity upon which much of the success of story-telling depends. To gain the best results from story-telling the teacher should just be natural, giving out to his hearers the story as he sees it, feels it and lives it.

One who would be a skillful teacher of children should do all in his power to develop a pleasing, well-modulated voice. Loudness of speech or a shrill quality of voice tends to distract the attention of the group, or at least to become a real source of irritation to the children. The story-teller should speak clearly and distinctly, cultivating that soft, mellow quality of voice that is bound to have a pleasing effect upon one's hearers.

The principles to follow in telling the story itself may be stated as follows:

1. Tell the story *to,* not *at* the group. Let the children feel that you are sharing with them some great story, that has first spoken its message to you.

2. Avoid self-consciousness; be natural in manner of speech and in actions. Junior children abhor a patronizing attitude on the part of the teacher, and so-called "baby-talk." Tell the story in a conversational tone that will appeal to them. Use an abundance of direct discourse.

3. Capitalize the dramatic quality of the story. If imitation, mimicry or impersonation are called for, put them into the telling of the story. Help the children to enter completely into its action.

4. Vary the time of the story. Practice speed, slowness of speech, and pause. The time element will add greatly to the charm of the story if it is carefully watched.

5. Avoid over-worked words and phrases, such as *and, now, and so, pretty soon, said* (*sed*) *or says* (*sez*), *but, there is, are, was, were.* Work for elegance of speech. Avoid grammatical errors, slang phrases, and hackneyed expressions.

6. Let the story teach its own lesson. Do not ruin it by attaching a moral at the end. If it has been wisely chosen, carefully studied, and well told, the children will have no difficulty in seeing its moral or religious lesson.

7. Finally, only persistent study and practice in the art of story-telling will help one to develop skill and charm, but the

satisfaction that comes from the achievement more than justifies the efforts that go into the preparation.

III. The Dramatic Method

A very great interest is now being manifested in dramatization as a method of teaching religion. There is grave danger, however, in making the finished dramatic production the chief end of the exercise and when this occurs dramatization has defeated its own purpose.

It is not possible at this time to go into an exhaustive discussion of the nature of the *dramatic impulse,* as the basis of dramatic activity. Let it suffice to say that inherent in childhood at each stage of its development are certain emotional qualities, as well as sensory and motor powers which, combined, constitute the dramatic impulse. Imitation, imagination, manipulation, play, boundless energy and ceaseless activity, the desire for approval are present in more or less degree at every age, forming the basis for dramatic activity.

What is the dramatic method?—Dramatization is a method of teaching religion in which the individual's dramatic impulse is so controlled and directed as to provide him with useful firsthand knowledge concerning the life situation which he portrays. The child actually lives in the story as he plays it. He is not only gaining useful knowledge concerning the habits, customs, and problems of the characters of the story, but he is also developing certain definite attitudes toward them and their problems. As the child plays the story of the Good Samaritan, he not only becomes familiar with the facts of the story, but he also develops an attitude of good will, generosity and service toward the unfortunate man who was fallen upon by the thieves, and a feeling of admiration for the Good Samaritan. In fact he wants to be like the Good Samaritan. Finally, dramatization helps to form new habits and to strengthen those already formed, that will carry over into everyday living. In his desire to be like the Good Samaritan, a boy or girl will endeavor to put into actual practice the lessons of generosity and service learned in the dramatization. In other words, the habit of "doing good turns" will be formed or strengthened and the Junior boy or girl will be greatly benefited by it, not only he, but those with whom he comes in contact.

There are still other advantages of the dramatic method. Imagination is greatly stimulated, power and elegance of speech facilitated, self-consciousness overcome, resourcefulness developed, and the spirit of cooperation in group activity greatly strengthened.

It would hardly be fair to say that the finished dramatic production is of little importance, that all we are striving for is character development along certain lines. While the pupils are of primary concern, the finished product is quite as important, especially in the Junior Department. A finished dramatic production does not necessitate absolute perfection in costuming, scenery, lighting, and other details. It does, however, involve that degree of perfection in the dramatic production that causes the most wholesome kind of enjoyment on the part of the children. If they have a sense of satisfaction over a Bible story which they have dramatized well, they will want to try again. It should be pointed out that the most lasting lessons are learned and the finest educational values conserved in a situation where the children actually enjoy the dramatization.

The leader's task.—One who directs dramatics, or rather one who attempts to teach religion by means of dramatization, must be thoroughly equipped and qualified for the task. In the first place he must possess unbounded patience, tact, and enthusiasm. He must engender confidence in his pupils. He must be resourceful, persistent and painstaking in his work. He must be thoroughly familiar with the principles of dramatization and must be sure of himself before he undertakes to lead his group in dramatic activity.

Boys and girls of the Junior age are not easily directed in dramatization. There are marked tendencies toward self-consciousness which result in undue timidity or a disagreeable kind of levity. The *smart* boy or girl is a problem and must be carefully dealt with. The leader must anticipate all difficulties in this general direction, and must come to the dramatization thoroughly equipped and prepared for anything that might happen. The best safeguard is to be absolutely sure of how to conduct a dramatization and at the same time be able to secure the wholesome good will and cooperation of the pupils, retaining one's own poise and dignity, which being interpreted means "temper." The fruits of dramatization are lost if the leader does not enter wholeheartedly into the activity. He must enjoy it and let the others enjoy it too. A sense of humor is a saving grace and the teacher of religion can make little progress without it.

The Bible story play.—It is not necessary at this time to discuss the many types of dramatic activity in which Juniors may engage. The Bible play is suggested in the daily programs, but it may be supplemented by other forms of story plays.

Careful instructions for directing dramatization have been given in the daily programs where dramatic activity has been

suggested. It is hoped that the leader will see fit to employ dramatization, at least where it has been suggested and in as many other instances as seem advisable.

Principles of dramatization.—There are certain definite rules which one should follow in attempting to teach a lesson according to the dramatic method. These rules are given here as guides in the process:

1. Select a story that has dramatic possibilities, in which there is an abundance of action.

2. Prepare the story with great care and tell it so as to bring out its *structure* as a guide to the children in dividing it into acts or scenes, and its *direct discourse* as a guide to the children in providing the necessary conversation for the play.

3. Follow the telling of the story with a carefully planned and directed discussion in which all the important details and even minor points of the story are brought out. Help the children to understand the story plot, to appreciate the various character delineations, to sense the meanings involved in the conversation, to see the story as a whole in all its dramatic possibilities.

4. Divide the story into its natural acts or scenes. Decide upon the characters to be presented. Discuss their qualities, their mode of dress, their conversation, and their contribution to the plot.

5. Work up each scene separately. Decide upon what it is to contain, where it is to be located and by whom it shall be acted. Give the children an opportunity to select the characters, but direct their choice as carefully as possible so as to insure the maximum benefit to the player, and the best results of the play. Call upon individuals to demonstrate certain parts of the action.

6. If the group is too large, divide it carefully, as has been suggested in connection with the daily programs where dramatization is to be used. Put each small group under competent leadership. Give every boy or girl something to do or to be. An audience of any kind is undesirable in the initial stages of the play.

7. Practice each scene separately. Add touches here and there. Make changes in cast or plan of dramatization whenever they seem necessary. Strive to make the play as good as possible.

8. When each scene or act has been carefully prepared, put the play together. Work it over, smooth out the rough places, polish it here and there, and if the local situation permits, produce it before an audience. For example, let the boys produce

"David and Goliath" for the girls and let the girls do "Ruth and Naomi" for the boys.

9. Do not hurry with the dramatization. It may take a week to do one story satisfactorily. However, do not let the children lose interest in it.

10. Improvise costumes and scenery. Much of the value of dramatization arises out of the information children gain concerning manners and customs of other people. Aim at correctness of representation. Make David's tunic as near like what he would have worn as possible, and be sure that Ruth's headdress is in keeping with what she might have worn. Better no costumes at all than incorrect representations of the costumes of the people portrayed in the story.

IV. Handwork

Very little mention has been made in the daily programs of manual or craft work. However, because there are Daily Vacation Church Schools that require this type of activity, a few general suggestions and principles for the use of handwork will be given here.

Handwork as a method of teaching religion.—There is no doubt but that manual work of the right sort has a place in religious instruction, but the "busy work," so often substituted for it, has little or no value, other than keeping the children occupied and out of mischief. We have long since accepted the theory that a child learns best through activity, but that activity must be purposeful and it must possess educational value.

Engaging in manual work helps the child to organize his thoughts and express them concretely. The knowledge gained and attitudes developed are crystallized in some tangible way. Handwork develops imagination, resourcefulness, skill and neatness. It has the power to socialize a class group that is engaged upon a common enterprise. In reality, handwork is a method of teaching in which the child is guided in the process of acquiring truth through a physical or muscular activity and is further given the opportunity to express that truth concretely.

Principles governing the use of handwork.—If this definition of handwork is sound, there are, then, certain definite principles which must govern its use.

1. The activity must be inseparably correlated with the lessons being studied.

2. The materials and methods used must be adapted to the interest and experience of the pupils.

3. Adequate equipment for carrying on the work is essential.

4. No project should be started that cannot be brought to a satisfactory culmination.

5. Sufficient time must be provided for the work.

6. The teachers must be in thorough sympathy with the educational ideals governing the work, and they must be familiar with the application of handwork as a method of teaching.

7. The activity must be purposeful; it must possess educational value, and finally, it should be governed by a *service* motive.

Types of handwork suited to Juniors.—There are several types of work which may be used with Juniors. These are briefly listed here:

1. Construction
   (1) Cooking and sewing for girls.
   (2) Wood working for boys—toys, simple equipment for church school, gifts for parents.
   (3) Clay, wax and plasticene modelling.
2. Illustration
   (1) Drawing.
   (2) Stenciling.
   (3) Posters—seasonal, health, biographical, missionary.
   (4) Scrapbooks (see Lessons XXI-XXIV).
3. Making Maps
   (1) Pulp, clay, plasticene.
   (2) Electric.

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PART IV

LESSONS FOR A FIVE WEEKS' SESSION

LESSON I

BECOMING A KNIGHT OF SERVICE

Aim: As already stated, the aim for this course is to make the Christian way of living definite and attractive for Juniors, so that they may follow it intelligently and efficiently. The purpose of this first lesson is to present Jesus as the ideal or leader of Junior boys and girls in such a way that they may desire to follow him, and to suggest definite qualities which they must possess if they would become true "Knights of Service."

Preparation: It is highly important that the leader be thoroughly familiar with the program for the first day, so that it may be executed without embarrassing delays or undue confusion. Prepare the stories with great care, for it is hoped that they will have no small part in developing in the boys and girls an interest in becoming a "Knight of Service."

The leader should meet all his assistants before the school begins, giving them the necessary final instruction and assigning them to classes, so that every one may know just what he is expected to do. As has already been suggested, the school should provide both notebooks and pencils for the pupils, so that uniformity may be secured. Open the first session promptly, and set a good standard for the entire Vacation School session by beginning well the first day. Have all the equipment, including Bibles and song books, in readiness.

Assembly: Open the doors at 9 o'clock and as the boys and girls take their places, let the pianist play some suitable march found in Arnold's "Rhythms for Home and School," published by the Willis Music Company.

Enrollment: Give each child an enrollment card on which he should write his name, address, age, public school grade, church affiliation or attendance of his parents, where he attends Sunday school and his grade in the Junior Department. These cards should be signed by the parents and returned to the leader of the school as soon as possible.

Announcements: Certain general announcements should be made the first day, concerning the following items:

1. The length of the Daily Vacation Church School session and of each daily program.
2. The nature of the work to be done each morning.
3. The recreational program to be conducted in the afternoon.
4. Regularity and punctuality of attendance to be stressed.
5. The fact that an offering is to be taken.

Worship Period[1]

Piano prelude: It is suggested that a hymn to be learned during the week might well be used as the prelude. In this case, use the hymn, "I Would be True," No. 170. Thus the children will become familiar with the tune before they are called upon to memorize the words.

Call to worship: Page 24 (School standing).

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

Lord's Prayer in unison (School standing).

Hymn: No. 52, "Summer Suns Are Glowing."

Let the school remain seated as they sing this familiar Vacation School hymn. In accordance with the suggestions given in Part II, Section II, on "Music," p. 17, make clear the meaning and review the tune of the song, before it is sung.

Offering service: Follow suggestions given in Part II, Section II, on "Offering," p. 21. On the first day, the leader should offer a brief prayer when the gifts are received. However, it is highly desirable that the children learn the offering response as soon as possible, so that they may be able to participate in the service from the first.

Hymn: No. 36, "Come, Thou Almighty King" (School standing).

Story: "The Knights of the Silver Shield," by Raymond MacDonald Alden (*Knights of Service,* p. 97).

Leader's Prayer: Our Heavenly Father, we thank thee for these warm summer days, and for the beautiful world in which we live. We thank thee for this church and for this Daily Vacation Church School. We ask thee to be with us here, to help us to learn of thee and of thy work in the world. Be with us, our Father, in our work and in our play, in our songs, in

[1] Hymn No. refers to hymns found in the regular collection of hymns (*Hymnal for American Youth,* Smith. The Century Company, N. Y.) Page No. refers to selections found in the back of the book, in the special worship services.

our stories, in our games, in all that we do. We thank thee, also, our Father, for our teachers. May we help them to do their work well during this summer school.

We are thankful to thee, our Father, for every chance that comes to us to serve our friends and thee. As we take up our work in this school, we ask that thou wilt help us to be dependable, loyal and unafraid. May we forget ourselves in the joy of serving others and in following thee. In Jesus' name, Amen.

Hymn: No. 175, "Dare to Be Brave, Dare to Be True."

Music Period

An opportunity is here given for rest and relaxation. Open the windows and lead the children in breathing exercises and simple rhythmic calisthenics. "Rhythms for Home and School," compiled by Francis Arnold, and published by the Willis Music Company, will be found helpful for use with the calisthenics. Devote at least fifteen minutes to learning new songs.

Conduct this period according to directions found in Part II, Section II, on "Music." On the first day, practice the "Call to Worship" found on page 24 in the back of the *Hymnal for American Youth,* and the offering prayer song, found on page 33, in connection with Service XI, in the *Hymnal for American Youth.*

Begin learning Hymn No. 170, "I Would Be True," by Howard Arnold Walter. Explain that this hymn was written by a young missionary who gave his life to the service of India. When he graduated from Princeton University, he felt a desire to be a missionary in spite of the fact that all his friends urged him to stay in America, because they felt that he would have a brilliant future here. However, against their wishes, he went to India, and when the time came for his first furlough, that country was in the throes of a terrible epidemic of influenza. Mr. Walter delayed his return to America to be of further service to the people of India. One Christmas he sent this poem as a Christmas greeting to his mother in America, but just as she received the poem, word came that her son had died of the influenza. This hymn was later published in Harper's Magazine, and has since been set to music by Mr. Joseph Yates Peek.

Help the boys and girls to feel the spirit of the beautiful words, and as they sing the verses may it be with understanding and appreciation. Let this be the key hymn for the remainder of the week, and use it frequently throughout the entire summer session.

Recreation Period

In accordance with the suggestions given in Part II, Section IV, on "Recreation Period," p. 24, dismiss the children for twenty minutes of supervised, organized play. The following games are suggested for the entire group, the letter "L" being used for La Porte, *A Handbook of Games and Programs*:

Club Snatch, L., p. 34.
Going to Jerusalem, L., p. 35.

Bible Period

Drill: Each boy and girl should be provided with a Bible in order that all may participate in the Bible drill. Doubtless many of the children on some other occasion have learned the books of the Bible in their logical order. However, a little time should be devoted to a review of the location of the books, those belonging to the Old Testament and those belonging to the New Testament. Follow the suggestions for conducting a Bible drill given in Part II, Section V, and call for the following references, in each case taking time for a brief discussion of the verse. Letting the boy or girl who finds it first read it.

Mark 10. 43-45.
John 15. 12, 13.
1 Corinthians 13. 4-8a.

Memory work: Read in unison the last reference and discuss its meaning. Thus the boys and girls will become familiar with the passage and will be better able to understand it. If the references in the Bible drill have been fully explained, *love* will appear to be expressed in functional terms, that is, in *service*. Reduce the passage to the plane of the pupils. A simple scheme such as the following written on the blackboard might be an aid to memorization. Lead the children to supply the explanations for the various meanings of *love,* to be written on the blackboard, and later copied in the pupils' notebooks:

Suffereth long
Is kind
Envieth not
Vaunteth not itself
Is not puffed up
Doth not behave itself unseemly
Seeketh not its own
Is not provoked
LOVE
Taketh not account of evil
Rejoiceth not in unrighteousness

Rejoiceth with the truth
Beareth all things
Believeth all things
Hopeth all things
Endureth all things
Never faileth

Conclude the Bible drill by reading this passage once more in unison. It should be expected that the pupils will read it with greater understanding and appreciation than when they read it for the first time. Continue the memorization throughout the rest of the week.

Bible Story: "Jesus, Our Heroic Master" (*Knights of Service,* p. 9).

Great care should be exercised in telling this first Bible story of the course. It is to be hoped that the boys and girls will see Jesus as their great hero, their ideal, their leader, as he is presented to them in this story. Tell the story as it is written with simple dramatic effect. Make Jesus real to the boys and girls and develop within them a desire to be of service to him.

Discussion: By means of carefully prepared questions, relate the story to the experience of the pupils. This discussion will form a basis for the notebook work, and for carrying into conduct the lessons learned in the classroom.

Why do we call Jesus our Heroic Master? What qualities did he possess that made him great? Let the children mention these with fitting illustrations. Do you think Jesus was a true Knight of Service?

What qualities must a Knight of Service possess? Bring these out very carefully with *concrete* illustrations, coming from the pupils, for they will form the basis for further study during the course. List them on the blackboard, somewhat as follows:

A Knight of Service

1. Builds a strong body.
2. Is not afraid to stand alone.
3. Thinks of others first.
4. Is trustworthy.
5. Thinks clean thoughts.
6. Helps others.
7. Is generous.
8. Worships God.
9. Follows the Heroic Master.

Notebook work: The notebook work should be conducted in small groups, each under competent leadership. Encourage the children to do their notebook work neatly and accurately.

Ask them to keep a separate record of each lesson and to write at the top of the first page, Lesson I, "Becoming a Knight of Service." Let the written work include the following:

1. The qualities of a Knight of Service
2. Why we should follow Jesus as an example
3. Some act to be performed during the day that would be characteristic of a Knight of Service
4. The memory selection, 1 Corinthians 13. 4-8a.

Closing prayer: In view of the nature of the work done on the first morning, the Bible period might well be concluded with a prayer in which the pupils may participate. Ask them to bow in silent prayer, during which the leader may suggest the subjects for their prayer, based upon the qualities of a Knight of Service.

Closing Service

Hymn: "America."

Salute to the Flag.

"I pledge allegiance to my flag,
And to the republic for which it stands;
One nation, indivisible,
With liberty and justice for all."

Dismissal.

LESSON II

BUILDING A STRONG BODY

Aim: To help the boys and girls to understand the relation of health and physical fitness to useful living, and to discuss certain ways in which they may make their own bodies strong.

Assembly: As the children take their places, the teacher should collect the registration cards, and give cards to any pupils who may be present for the first time.

Worship Period

Piano prelude: "The Hour of Worship," No. 125, *A First Book in Hymns and Worship,* Edith Lovell Thomas.

Call to worship: Page 24 (School standing).

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

Hymn: No. 36, "Come, Thou Almighty King" (School seated).

Offering service: As the gifts are brought to the leader's desk let the entire school stand and sing together the offering prayer, "We Give Thee But Thine Own," page 33, in the *Hymnal for American Youth.*

Bible reading: Read 1 Corinthians 13. 4-8a.

Hymn: No. 170, "I Would Be True" (School standing).

As the pianist plays the hymn through for the first time, ask the children to read it silently, then aloud, before singing it. Let some boy or girl tell the story of how it came to be written. Sing both stanzas in preparation for the story.

Story: "Theodore Roosevelt's Fight for Strength" (*Knights of Service,* p. 106).

Leader's prayer: We thank thee, our Father, for our strong bodies. We are glad that we can work hard and play hard and that we can do things to help other people. May we always be strong, our Father. Protect us from things that would harm us; keep us from doing those things that destroy our strength and make us weak. May we always be able to work and play, bringing happiness and cheer to those who need it.

We pray, our Father, for the boys and girls who are sick in hospitals, for those who will always be cripples. We are sorry that they are unable to work or to play. Teach us ways that we may help them and make them happy. Help us, always, our Father, to bring joy and happiness to those who need it. In Jesus' name, Amen.

Hymn: No. 175, "Dare to Be Brave, Dare to Be True."

Music Period

First lead the children in breathing exercises and simple rhythmic calisthenics. Devote the remaining time to music drill.

It may be necessary to review the call to worship and the offering response. Have the children memorize the words. Turn to "The Lord's Prayer," found on page 32 in the *Hymnal for American Youth,* in connection with Service XI. As the tune is played through once, let the children read through the first stanza silently. Read it aloud and discuss certain phrases, such as "Hallowed thy name be," "O let thy Kingdom come," "By all beneath the sun, as in the skies."

When you are sure that the children understand the meaning of the words, and are reasonably sure of the tune, lead them in singing the first stanza. Give them five minutes in which to memorize it. Let the four boys or girls who first learn it, write their initials on the blackboard. Thus a bit of wholesome rival-

ry will be developed and more intensive work may result. At the expiration of five minutes, let the four whose initials were written on the blackboard recite the verse, and encourage the rest of the group to watch for and correct errors. Conclude the exercise by singing in unison the first stanza.

It is possible that the children would enjoy singing one or two favorite songs at this time. Avoid introducing any that would in any way detract from the spirit of the school. Encourage the singing of folk-songs, national songs, and certain popular songs of a high order.

Recreation Period

Allow twenty minutes for recess. The following games are suggested:

Dodge Ball, L., p. 95.

Relay Races, L., pp. 101, 102.

(1) Automobile, L., p. 103.
(2) Jump Stick, L., p. 105.
(3) Indian Club (2, 6), L., pp. 102, 103.

Bible Period

Memory work: Turn to 1 Corinthians 13. 4-8a and study the passage for seven minutes. Review the scheme for memorization written in the notebooks. At the conclusion of the seven-minute period, let those who feel sure of the passage stand and recite it in unison. Let two or three individuals try to repeat it alone, the others watching closely for mistakes. Make all the necessary corrections and then let the entire group stand and repeat the passage in unison from memory.

Approach to the story: Why should a Knight of Service have a strong body? Can you name any Knights of Service who were strong men or women? What are some of the physical characteristics that a Knight of Service must possess? List these on the blackboard.

Bible Story: "Samson, a Man of Strength" (*Knights of Service,* p. 13).

Application: We have discussed the physical qualities that a Knight of Service ought to possess, and we have heard stories about two men who built strong bodies. Our next task is to find out how he may develop these qualities. Lead the discussion carefully so as to bring out the following factors:

A Knight of Service

1. Keeps his hands and face clean and washes his neck and ears every day, and takes a full bath at least three times each week.

2. Brushes his teeth carefully before breakfast and after supper every day.
3. Plays out doors every day.
4. Sleeps at least ten hours every night in a room with the windows open.
5. Drinks at least four glasses of water every day and refrains from drinking tea, coffee or other injurious beverages.
6. Eats wholesome, nourishing food at regular times.
7. Does not strain his eyes unduly and in no way injures his ears.
8. Takes no undue risks when crossing streets, swimming or engaging in other forms of play.
9. Takes no chances in becoming exposed to contagious diseases, and does not expose others, if he is ill.

Notebook work: Write in notebooks the physical qualities that a Knight of Service should possess and how he may develop these qualities.

Closing prayer: Our Father, help us to be clean and strong, to respect our bodies and to become true Knights of Service. In Jesus' name, Amen.

Closing Service

Hymn: "America."

Salute to the Flag.

"I pledge allegiance to my flag,
And to the republic for which it stands;
One nation, indivisible,
With liberty and justice for all."

Dismissal.

LESSON III

LEARNING TO BE BRAVE

Aim: To realize that moral courage is essential to successful Christian living and to discover ways in which boys and girls may develop moral courage in their everyday experiences, as preparation for meeting the greater tests of life.

Preparation: No unusual preparation need be made for this program, except in getting ready for the dramatization. The leader of the boys should become familiar with the principles of dramatization set forth in Part III, Section III. He should select his helpers with great care and should give them ample instruction in how to direct their groups in the dramatization of the story.

Assembly: As the children take their places let each teacher mark the attendance in his class.

Worship Period

Piano prelude: "The Hour of Worship," No. 125, *A First Book in Hymns and Worship*, Edith Lovell Thomas.

Call to worship: Page 24 (School standing).

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

Hymn: No. 170, "I Would Be True."

Offering service: As the gifts are brought to the leader's desk let the school stand and sing together the offering prayer, "We Give Thee but Thine Own," page 33 in the *Hymnal for American Youth.*

Bible reading: Repeat from memory, 1 Corinthians 13. 4-8a.

Hymn: No. 32. "The Lord's Prayer." As the pianist plays the hymn through for the first time, ask the children to read silently and thoughtfully the first verse. Let them then close their books and sing from memory the first verse.

Story: "The Golden Scepter" (*Knights of Service*, p. 109).

Leader's prayer: We thank thee, our Father, for this story. We pray that we too may have that kind of strength and courage. May we always work hard and play fair, even when no one is watching us. When we are tempted to shirk, be near us, we pray, to give us thy help. When we would do wrong, or speak unkindly or even think impure thoughts, may we feel that thou art near. Help us, our Father, to grow strong, to keep clean hands, clean thoughts and clean lips. May we grow more like Jesus every day. In his name. Amen.

Hymn: No. 175, "Dare to Be Brave, Dare to Be True."

Music Period

After a few breathing exercises and calisthenics, devote as much time as possible to learning the new hymns. Begin with the second stanza of "The Lord's Prayer," page 32. Discuss the meaning of "Giver of daily food, Fountain of truth and good," also, "imbued with love like Thine." Read the verses through aloud in unison and then sing the hymn. Allow five minutes for study, and at the expiration of this time, have books closed. Sing the first and second stanzas through from memory.

Turn to Hymn No. 201, "Marching with the Heroes." Discuss the general ideals of heroism, physical and moral courage as well as loyalty to duty, embodied in the words. As the pianist plays through the tune, ask the children to study the words

of the first verse carefully. Read it aloud in unison and then sing it. Follow the same procedure with both the second and third verses. Help the children to visualize the meaning of this stirring hymn and to appreciate its wholesome sentiment.

Recreation Period

The following games are suggested for the recreation period:

Maze Tag, L., p. 37.
Do This, Do That, L., p. 42.
Curtain Ball, L., p. 35.

Bible Period

Drill: Conduct a brief Bible drill, using the following references with discussion of each:

2 Timothy 2. 2-5.
Psalm 121. 1-2.
1 Corinthians 16. 13.
Deuteronomy 31. 6.

Bible Story: "David, the Boy Champion" (*Knights of Service,* p. 16).

If the program of the day has been carefully followed, the minds of the children are prepared for this story. Inasmuch as it is to be dramatized later, it should be told with very great care and with dramatic effect. Help the children to visualize the scenes and the events of the story. Picture David on his way to see his brothers, and the two armies, the Israelites and Philistines, stationed on two hills with a valley lying between. Describe graphically Goliath, his appearance and manner. Visualize clearly David, the shepherd boy, and his eagerness to fight the giant. Play up his controversy with his brothers, the soldiers.

Prepare the way for the contest between David and Goliath. Introduce the element of suspense. Describe the preliminary meeting of Goliath with David. Introduce much conversation. After the climax, which occurs when David conquers the giant, Goliath, bring the story swiftly to a close. Emphasize David's fearlessness and absolute faith in Jehovah.

Dramatization: Provide the girls with some type of activity, possibly craft work or games, while the boys work out a simple dramatization of the story of David, the Boy Champion.

Follow closely the principles set forth in Part III, Section III, on how to conduct dramatization. Help the boys to enter enthusiastically and without self-consciousness into the spirit of the story, so that their acting may be spontaneous.

By means of a carefully planned and directed discussion

bring out the essential features of the story. What is the story all about? Who was Goliath and why were all the Israelites, even Saul, afraid of him? How did Goliath look? What kind of armor did he wear? Let some one show the rest of the group how Goliath challenged the Israelites every day to battle.

Who was David? How did he look? Why should he think that he could conquer the giant Goliath? How did David's brothers feel about David's desire to fight Goliath? What did Saul, the king, say about it? Let two boys demonstrate for the rest of the group the controversy that took place between Saul and David.

What preparation did David make for the fight? How had he become skillful in the use of a sling? What gave David confidence when the time of battle approached? Describe briefly the scene of the battle.

By means of this discussion the boys should be able to divide the story into its natural scenes. Write their suggestions on the blackboard. Follow the suggestions of the group as far as possible. Help them to see that the story divides itself naturally into three parts, or scenes, namely:

Scene I—David coming to see his brothers.

Scene II—The armies arrayed against each other. Fear in the midst of the Israelites, and confidence among the Philistines, with Goliath parading before the Israelites challenging their strongest man to battle.

Scene III—The battle.

No doubt the average group will be much too large for effective dramatization. After the preliminary discussion resulting in the division of the story into scenes, it is suggested that the group be divided into smaller sections with not more than twenty-five boys in each section. Let each small section work out the details of each scene, supplying the conversation, selecting the cast, and finally putting it together as a complete story-play.

Not more than ten boys are needed for each of the armies. Select suitable persons for the characters of David, his brothers, Saul, and Goliath.

Closing Period

Let the school reassemble for general announcements and dismissal.

Hymn: "America."

Salute to the American Flag.

Dismissal.

LESSON IV

THINKING OF MYSELF LAST

Aim: To help the boys and girls to realize that self-forgetfulness is a necessary qualification of a true Knight of Service, that he who would find himself must first lose himself in the service of others.

Preparation: An opportunity will be given in this lesson for girls to dramatize the story of Ruth and Naomi. So few characters are needed for the play, that it seems advisable to divide the group into small sections and let each section work out its own dramatization under the direction of an adult leader. The leader in charge of the entire group will have to exercise great care in selecting the leaders and in providing them with the necessary instructions for making the dramatization a success.

Assembly: As the children march to their places let the roll be taken and the offering received in envelopes provided for each group.

Worship Period

Piano prelude: "A Morning in Summer," No. 129, *A First Book in Hymns and Worship,* Edith Lovell Thomas.

Call to worship: Page 24 (School standing).

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

Hymn: Page 32, "The Lord's Prayer." Let the school remain seated and sing from memory the entire hymn.

Memory selection: 1 Corinthians 13. 4-8a.

Offering: Let the school stand and sing in unison the offering response, "We Give Thee but Thine Own," found on page 33, *Hymnal for American Youth.*

Hymn: No. 201, "Marching with the Heroes" (School standing).

Story: "The Boy Who Was Not Afraid" (*Knights of Service,* p. 117).

Leader's prayer: Our Father, we thank thee for this story of a boy who was not afraid to stand for what he believed to be right. We thank thee for all the chances that come to us to stand for the hard right against the easy wrong. May we never fail to do our best. Help us to grow strong, to be brave, to forget ourselves in serving thee, and in helping others. In Jesus' name, Amen.

Hymn: No. 170, "I Would Be True."

Music Period

After the usual breathing exercises and calisthenics, devote at least fifteen minutes to learning the words of both Hymn No. 170, "I Would Be True," and Hymn No. 201, "Marching with the Heroes." Develop a study atmosphere in the school room, so that memorization may be made possible.

Sing one or two favorite songs in concluding the music period.

Recreation Period

The following games are suggested for use during recess:

Three Deep, L., p. 100.
Horns, L., p. 43.
Hoop Relay, L., p. 104.

Bible Period

Bible story: "Ruth the Faithful" (*Knights of Service,* p. 20).

Have in mind while telling this story that it is later to be a subject of dramatization for the girls. Emphasize the conversational element, so that the girls will have some basis for conversation. Stress the story structure so that when it is dramatized the material will fall naturally into scenes.

This story is not particularly noticeable for its dramatic action, but there are certain points that stand out clearly, for example, the covenant between Naomi and Ruth, Ruth at work in the barley field receiving favor from Boaz, Ruth becoming the wife of Boaz. In telling the story, make these incidents stand out and fill them with simple dramatic interest.

It is to be hoped that the boys and girls will appreciate the beautiful simplicity of Ruth's character, her utter self-forgetfulness, and her loyalty to her mother-in-law, Naomi. Do not lay too much emphasis upon the fact that Ruth was duly rewarded for her kindness to Naomi, but let this incident teach its own lesson.

Dramatization: The boys would not be interested in dramatizing this story. Dismiss them to continue their dramatization of David and Goliath.

Before attempting to dramatize the story of Ruth and Naomi, allow sufficient time for a thorough discussion of the story to make clear its dramatic qualities, its characters and its division into scenes.

Proceed somewhat as follows: What is the story all about? Why had Naomi and her husband gone to the Land of Moab? Who were Ruth and Orpah? Describe the scene of the parting of Naomi and her daughters-in-law. Let three girls demon-

strate this scene. Repeat in unison the covenant between Ruth and Naomi, Ruth 1. 16, 17.

Describe Ruth's first experiences in the barley field belonging to Boaz. Why was Boaz kind to her? What did he say to her and how did he treat her as she worked in the field? Let two girls demonstrate this scene. Why did Boaz want to marry Ruth? How did Naomi feel about the marriage of Ruth and Boaz? Bring the story quickly to a close with a brief reference to the marriage of Ruth and Boaz.

The next problem is to divide the story into its scenes. Let the children suggest their own ideas about the play and write these suggestions upon the blackboard. Help them to divide the story somewhat as follows:

Scene I—The covenant between Ruth and Naomi.

Scene II—Ruth at work in the fields of Boaz.

Scene III—The marriage of Ruth and Boaz.

Only four characters are needed, Naomi, Ruth, Orpah, and Boaz. Use a girl for the part of Boaz.

Divide the group into small sections, each to work out its own interpretation of the story. Let the children choose their own cast and, if time permits, let each group act the story more than once so that more of the girls may have an opportunity to try out for the parts.

Memory work: In connection with the dramatization memorize Ruth 1. 16, 17.

Closing Period

Let the entire school reassemble for the general announcements and closing exercises.

Hymn: "America."

Salute to the American Flag.

Dismissal.

LESSON V

I WOULD BE TRUE

Aim: To study the meaning of trustworthiness as a characteristic which boys and girls may develop and to discover ways in which trustworthiness may be exercised in meeting the needs and duties of everyday life.

Preparation: In view of the dramatizations to take place during the Bible period, the leader should appoint one leader for each group that will be doing the dramatizing. During

the recreation period these groups should get ready for their presentation, so that no confusion will occur during the Bible period.

Assembly: As the boys and girls take their places let each teacher record the attendance.

Worship Period

Piano prelude: It is suggested that one of the hymns to be memorized the following week be used as the prelude, namely, Hymn No. 43, "We Thank Thee, O Our Father," or No. 134, "Hushed Was the Evening Hymn."

Call to worship: Page 24 (School standing).

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

Memory selection: Repeat in unison from memory the verse learned in connection with yesterday's lesson, Ruth 1. 16, 17.

Hymn: No. 175, "Dare to Be Brave, Dare to Be True" (School seated).

Offering: As the gifts are received, let the children stand and sing the offering response, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Leader's talk: Conduct a brief review of the stories told and studied during the week. What does it mean to be a Knight of Service? What are some of the qualities which he must possess? Let the children recall from the stories fitting illustrations of physical strength, moral courage, forgetfulness of self, dependability, and trustworthiness.

Crystallize their ideas in a few pointed comments concerning the meaning of trustworthiness.

1. To be trustworthy means to tell the truth.
2. To be trustworthy means to keep our promises.
3. To be trustworthy means to return borrowed property promptly.
4. To be trustworthy means to be true to those who have put confidence in us.
5. To be trustworthy means to be true to ideals, traditions and duties of home, school and country.

Leader's prayer: Our Father, we thank thee for those who trust us. Help us do our full duty by them. We thank thee that there is work for us to do. Help us to do it faithfully and well. Above all, our Father, we thank thee that thou art ever trusting us, and giving us strength and courage to do the right. May we never fail thee. In Jesus' name, Amen.

Hymn: No. 170, "I Would Be True."

Music Period

Devote a few minutes to breathing exercises and calisthenics.

In view of the preceding discussion in the worship period, the time is admirable for memorizing the hymn, "I Would Be True." Without further comment allow five minutes for learning the first stanza. Call upon individuals to recite it from memory. Then let the group recite it in unison. Devote five minutes for memorizing the second stanza. Recite both stanzas in unison from memory.

Conclude the music period with one or two favorite songs, which the children may select.

Recreation Period

Ten different games have been suggested during the week. Doubtless some of them were already familiar to the children. An opportunity should be given at this time for a review of the new games, and for playing favorite games. Select three from the following list:

Dodge Ball, L., p. 95.
Relays, L., pp. 101, 102, 103.
Maze Tag, L., p. 37.
Curtain Ball, L., p. 35.
Three Deep, L., p. 100.
Going to Jerusalem, L., p. 35.
Club Snatch, L., p. 34.
Horns, L., p. 43.
Do This, Do That, L., p. 42.

Bible Period

The lessons of this week have stressed some of the outstanding qualities that a boy or girl should possess in order to be a Knight of Service. Rather than to review orally the stories told to illustrate the various themes, it is suggested that a group of boys reproduce a simple dramatization of the story of David and Goliath worked out in connection with Lesson III. Care must be taken to avoid self-consciousness on the part of the boys. Follow as closely as possible the suggestions for Dramatization, found in Part III, Section III.

Let a group of girls dramatize the story of Ruth and Naomi and in that way bring clearly to the minds of the children the great lessons of moral courage and self-forgetfulness.

At the conclusion of the dramatization of these two stories, try to crystallize for the children the lessons taught in the dramatization. Avoid the tendency to moralize, but by means

of a few pointed comments show the advantage of possessing these sterling qualities of character.

Notebook work: An opportunity should here be given for a summary of the week's work. The notebook work should include the following, and the teachers should help the pupils to be concrete and specific in their answers:

1. The memory verse, Ruth 1. 16, 17.
2. The hymn, "I Would Be True."
   (1) The story of why this hymn was written.
   (2) A statement as to why it is a favorite.
3. Answers to these questions:
   (1) Why were Jesus, David, and Ruth Knights of Service?
   (2) What have you done this week to show that you are trying to be a Knight of Service?
   (3) What are you going to try to do to-day and over the week-end that will make you a Knight of Service?

Hymn: No. 170, "I Would Be True." Let the school stand and sing as a closing prayer this hymn of trustworthiness and loyalty.

Closing Period

Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON VI

THINK ON THESE THINGS

Aim: To help the boys and girls to realize the importance of clean thoughts as a basis for right living and to suggest ways in which they may cultivate habits of clean thinking.

Preparation: Begin the second week with added interest and enthusiasm. Prepare the stories with great care and be unusually skillful in conducting the discussion in connection with the memory passage and Bible story. Inasmuch as the story of Joseph is to be dramatized by the boys, the work may be started to-day and continued throughout the week. Provide some other activity for the girls—craft work or games.

Assembly: As the children take their places, let the teachers record the attendance.

Worship Period

Piano prelude: It would be well to use Hymn No. 43, "We

Thank Thee, O Our Father," for the piano prelude, so that the children may become familiar with the air before they are called upon to learn the words of this beautiful hymn.

Call to worship: Page 24 (School standing).

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

Lord's prayer: Recited in unison.

Hymn: No. 201, "Marching with the Heroes."

Memory selections:

1 Corinthians 13. 4-8a.

Ruth 1. 16, 17.

Offering: As the offering is brought to the desk, let the school stand and sing the offering prayer, "We Give Thee But Thine Own," found on page 33 in the *Hymnal for American Youth.*

Story: "The Great Stone Face" (*Knights of Service,* p. 121).

Leader's prayer: Create in us, our Father, clean hearts, pure thoughts and right purposes. Help us to open our eyes and see the good, the true, the beautiful all about us. May we never try to hide from thee the thoughts of our hearts. Whenever we are tempted to think some unkind thought, to do some wrong deed or to follow some unworthy purpose, be thou near to guide us into right paths. In Jesus' name, Amen.

Hymn: No. 170, "I Would Be True." To be sung from memory, the school standing.

Music Period

After the breathing exercises and calisthenics turn to Hymn No. 43, "We Thank Thee, O Our Father," and begin studying it.

Read the first stanza through in unison and discuss such questions as the following: What is the meaning of "all thy loving care"? Why should we thank our Heavenly Father for "the world so bright and fair"? How may we show our gratitude to him?

As the pianist plays the air, let the children read the verse silently and then let them attempt putting the words and music together. Inasmuch as the second stanza is fairly simple in meaning, read it through once in unison and then sing it.

The third and fourth stanzas will bear considerable study. Help the children to visualize the picture presented of the dusty, crowded city with its tall, dark houses, unattractive streets and alleys, and to realize that even there God makes flowers grow.

Continue the study of this hymn throughout the week, and never lose an opportunity to use it.

Recreation Period

The following games are suggested:

Hunt the Fox, L., p. 96.
Statues, L., p. 46.
Indian Club Relay (No. 6), L., p. 103.

Bible Period

Call for the following references in a Bible drill:

Psalm 24. 3, 4.
Matthew 5. 8.
Psalm 51. 10.
Psalm 34. 13.
Psalm 94. 11a.
Philippians 4. 8, 9.

Memory work: Read Philippians 4. 8, 9 aloud in unison and use carefully directed questions in guiding the discussion, so that the meaning of the passage may be made clear. Ask the children to suggest certain things that are true, honorable, just, pure, lovely, and of good report. Write their suggestions on the blackboard. Give fitting illustrations of these qualities at work in the lives of the Knights of Service studied so far. After this discussion, read the verses again, and allow five minutes for memorizing them. At the conclusion of that time, call upon individuals to recite them, while the others make the necessary corrections. Let the whole group recite them in unison, and afterwards have them copied in the notebooks.

Bible story: "Joseph and His Brothers" (*Knights of Service,* p. 23).

It must be kept in mind that this story is to be followed in Lesson VII by "Joseph Returns Good for Evil," so that the negative emphasis in the present story may be more than offset. It may not appear, at first, that this story is directly related to the theme of *clean thinking,* but both stories taken as a unit teach a definite lesson of right living resulting from right thinking.

In telling "Joseph and His Brothers," the teacher must bear in mind two things, first, that the positive element of the character of Joseph will be presented in "Joseph Returns Good for Evil," and second, that these stories will constitute a subject for dramatization.

Tell the story with simple dramatic effect, using an abundance of direct discourse, as a basis for conversation in the play. Use

the present story as an introduction to "Joseph Returns Good for Evil," the real lesson being taught when the unit is completed.

Dramatization: Provide some different activity for the girls, either craft work or games, for they will have no part in the dramatization of the Joseph story.

Conduct the preliminary discussion of the story with all the boys together, but as in the case of the former dramatizations, divide the larger group into small units for the real work.

"Joseph and His Brothers" may well be presented in one act, the action centering in and leading from the brothers as they are pictured sitting on the ground or standing around tending their sheep. Help the children to visualize the scene, to imagine their attitude toward their brother Joseph, and to appreciate their conversation about him as Joseph appears. Avoid overdoing the rough treatment received by Joseph at the hands of his brothers as they seize him and drop him into the pit.

Introduce the caravan with considerable dramatic effect, accompanied by the plotting of the brothers concerning how they may best dispose of Joseph. An interesting bit of action may be secured in a bartering scene between one of the brothers and the leader of the camel drivers. Conclude the act with the brothers planning to return to their father with Joseph's coat. It is hardly necessary to introduce Jacob into the dramatization at all.

The act is naturally divided into three scenes as follows:

1. The arrival of Joseph.
2. The caravan.
3. The return of the brothers to Jacob.

Divide the large group of boys into smaller units of not more than twenty, each under competent leadership. Ten boys will be needed for the brothers, one for Joseph, and not more than ten for the caravan. Select the boys carefully, especially the one who is to take the part of Joseph. It may be necessary for the adult leader of each group to be one of the brothers to stimulate and direct the conversation.

Before any acting is attempted, each group should discuss very carefully just what is to be done. A definite understanding should be reached concerning matters of discipline. Responsibility should be assigned for various parts of the action. For example, the boys who are to seize Joseph, not more than four, should be selected and the one who is to deal with the leader of the caravan should be chosen. After all such preliminary arrangements have been completed, attempt the first act, and repeat it to effect certain changes. The first acting

may reveal needed changes in cast or certain definite improvements in acting. The second acting ought to be sufficient to give the children confidence in themselves, and a certain sense of mastery of the material, so that they could present the story to an audience. Continue the dramatization the following day.

Closing Period

Assembly for announcements and dismissal.
Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON VII

LIVING AT OUR BEST

Aim: To help the children to realize that clean thinking and right living go hand in hand, that the greatest happiness comes from living at our best. To suggest ways in which Knights of Service may live at their best.

Preparation: Prepare the second story of Joseph with great care and conduct the discussion to provide the necessary connecting link between the two stories, as well as teaching the lesson of *right living.* .Help the children to be concrete and specific in their expression of ways in which they may live at their best. Secure the cooperation of the assistants in making the Joseph dramatization a complete success.

Assembly: Record the attendance as the children take their usual places.

Worship Period

Piano prelude: "A Morning in Summer," No. 129, *A First Book in Hymns and Worship,* by Edith Lovell Thomas.

Call to worship: Page 24 (School standing).

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

Lord's prayer: Recited in unison.

Hymn: No. 43, "We Thank Thee, O Our Father."

Let the school remain seated and sing from memory the first two stanzas of this hymn.

Memory work: Call upon an individual boy or girl to recite from memory 1 Corinthians 13. 4-8a, and another to recite from memory Philippians 4. 8, 9.

Offering: As the offering is brought to the desk, let the school stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 170, "I Would Be True."

To be sung from memory, the school remaining seated.

Story: "The Boy Who Gave a Cup of Cold Water" (*Knights of Service,* p. 128).

Leader's prayer: Our Father, we thank thee for the lesson in this beautiful story. May we, too, try to be helpful to those who need us. We are so glad, our Father, that we can come to this Vacation School, for we hear such good stories, and sing such beautiful songs, and learn more about thee.

Help us, our Father, to think clean thoughts and to live as thou wouldst have us live, at home, at school, at play or wherever we may be. Be ever with us, guiding us, helping us and protecting us. May we be truly thankful for all thy loving care. In Jesus' name. Amen.

Hymn: No. 175, "Dare to Be Brave, Dare to Be True."

Music Period

Devote a few minutes to breathing exercises and calisthenics, and then proceed to memorize the last two stanzas of Hymn No. 43, "We Thank Thee, O Our Father." After seven minutes of study, call upon individuals to recite the stanzas, and then let the entire group sing the entire hymn from memory.

Conclude the period with favorite songs, letting the group choose them.

Recreation Period

The following games are suggested:

Prisoner's Base, L., p. 97.
Sharp Shooting, L., p. 99.

Bible Period

Bible drill: Call for the following references with a brief discussion of each:

Malachi 6. 8.
Matthew 22. 37, 38.
Mark 10. 43, 44.
Matthew 5. 16.
Ephesians 6. 1.

Bible story: "Joseph Returns Good for Evil" (*Knights of Service,* p. 27).

Have in mind while telling the story that it is to complete the lesson begun the preceding day, that it is to offset the nega-

tive element in "Joseph and His Brothers," and that it is to be a subject of dramatization. Bring out its dramatic possibilities. Emphasize the conversational element. Help the children to visualize the story as you tell it. It is to be hoped that they will appreciate the sterling qualities that developed in Joseph's later life, his forgiving and helpful spirit, and the fact that he became a leader in the land of Egypt because he *earned* that position.

Discussion: By means of careful questions bring out the essential facts of the story, the strong qualities of Joseph's life, and in concrete terms relate the lesson to the experience of the pupils. What made Joseph a great leader? Why should he be included as a Knight of Service? Name certain ways in which he tried *to live at his best.* What does it mean to live at our best? Review the qualities of a Knight of Service studied in Lesson I. If one could possess all of them, would he be living at his best? Why?

Dramatization: Dismiss the girls for some different activities, and divide the boys into small groups of not more than twenty. It is most desirable to retain the same groups as used in the dramatization of the preceding day.

Review the first act and begin on the second. Again, it seems best to center the action in one location; namely, Pharaoh's storehouse, with scenes leading to and from that setting. Discuss in great detail all the action of the story. Help the children to visualize the storehouse of Pharaoh with Joseph in control of the distribution of the grain. Let the conversation between Joseph and his brothers include a detailed reference to the conditions in Canaan and why the brothers had come to buy grain. Divide the act into three scenes, as follows:

1. The first visit of the brothers to the storehouse.
2. The return of the brothers to buy grain.
3. The third visit of the brothers and Joseph's forgiveness.

Conclude the act with a reference to the old father, Jacob. He need not be introduced into the play. Use the same cast as in the first act, except where necessity requires a change. Those boys who acted as camel drivers may become courtiers, messengers, and guards in the court of Joseph in the second act.

Strive for dramatic effect in this act. Improvise a throne. Help the boys to enter into the regal atmosphere and so far as possible give a true interpretation of the scene between Joseph and his brothers. Keep the action unified and interesting. Stimulate conversation and work for a definite climax in the last scene where Joseph admits his recognition of his brothers and forgives them for their treatment of him.

When the act is repeated, polish the rough places, tone up the atmosphere, and make the necessary changes in cast. Keep the interest high throughout. After a further practice the next day, the boys will doubtless be able to produce the play for the girls the second or third day following.

Closing Period

Assembly for announcements and dismissal.
Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON VIII

NOT WHAT WE GIVE, BUT WHAT WE SHARE

Aim: To become familiar with stories of deeds of sharing and to help the boys and girls to realize that true *generosity* lies in *sharing,* as well as *giving.* To discover ways in which Knights of Service may share with others the things they possess.

Preparation: The notebook work should be continued. Have in readiness all the necessary materials. Be prepared to study the new hymn, "Hushed Was the Evening Hymn," No. 134 in the *Hymnal for American Youth,* and to begin the study of the Beatitudes, Matthew 5. 3-12. Be ready to make definite plans for the *sharing* project, in which the Juniors will share a good time with some other group of children. Arrangements will have to be made well in advance with the Superintendents of the Orphans' Home, the Children's Hospital, or with whatever group is to be entertained. Secure the complete cooperation of the assistants in the Daily Vacation Church School in this enterprise.

Assembly: As the children take their places, let each teacher record the attendance for his group.

Worship Period

Piano prelude: "A Morning in Summer," No. 129, *A First Book in Hymns and Worship,* by Edith Lovell Thomas.
Call to worship: Page 24 (School standing).

> "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

Lord's prayer: Recited in unison.

Hymn: No. 43, "We Thank Thee, O Our Father."

Let the school remain seated and sing this entire hymn.

Memory selection: Recite from memory Philippians 4. 8, 9.

Offering: As the offering is brought to the desk, let the school stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Story: "Not What We Give, But What We Share," adapted by Frances M. Dadmun, from "The Vision of Sir Launfal" (*Knights of Service,* p. 132.)

Leader's prayer: Our Father, we thank thee for this beautiful story, and for the lesson it teaches us. Help us to see opportunities to serve thee lying all around us, and may we realize that unless we give ourselves, as well as our gifts, we are not really serving thee as we should.

Forgive us, our Father, when we are not always kind and helpful to others, when we are selfish and unwilling to share. Help us to forget ourselves. Make us true Knights of Service, and followers of Jesus. In his name we ask it, Amen.

Hymn: No. 170, "I Would Be True."

Let the school stand and sing this hymn from memory, as a closing prayer.

Music Period

If necessary devote a few minutes to a review of Hymn No. 43, "We Thank Thee, O Our Father."

Turn to Hymn No. 134, "Hushed Was the Evening Hymn." It is to be hoped that the children will soon become familiar with the difficult tune, and that they may appreciate the beautiful sentiment of this hymn, so that it may be used frequently and profitably throughout the Vacation School.

Doubtless all the children will be familiar with the story of Samuel, which forms a basis for the hymn. Call upon some one to tell the story, so that the meaning of the hymn may be made clear. Discuss the second and third stanzas and help the children to appreciate their meaning. Read each stanza through aloud before attempting to sing it.

The most difficult feature of this hymn is the air. As the pianist plays it through, let the children study it carefully, so that when the proper time comes they may be able to sing it correctly. First let them hum it and then sing the first stanza. Lead them carefully so as to avoid all possible errors, and to get just the right emphasis. Practice the difficult lines, and attempt to bring out the simple climaxes in both the words and music. This hymn ought to become one of the possessions of the children who attend the Daily Vacation Church School.

Conclude the music period with two or three favorite songs, letting the children select them.

Recreation Period

The following games are suggested:
Circle Stride Ball, L., p. 95.
Animal Alphabet, L., p. 41.

Bible Period

As already indicated, the study of the Beatitudes with a view to memorization should be begun at this time, and be continued throughout the remainder of the week. Ask the children to find Matthew 5. 3-12 in the Bible, and to read the passage through silently.

Before oral reading is undertaken, drill on pronunciation of certain difficult words, such as *blessed, comforted, inherit, righteousness, persecute* and *persecuted, reproach.* Make clear the meaning of these words and such other phrases as *pure in heart, poor in spirit, they that hunger and thirst after righteousness.* By means of illustration, explain the tenth and eleventh verses. Read the passage through aloud in unison and continue the memorization the following day.

Bible story: "Rebekah at the Well" (*Knights of Service,* p. 33).

If the story suggested for the worship service, "Not What We Give, But What We Share," has been well told, the children are ready for a discussion of the subject of *sharing.* This will be a fitting introduction to the Bible story.

Ask some boy or girl to retell the story. What was Sir Launfal really looking for? Why was he unable to find it before his dream? Who was the beggar that appeared to him? What is the meaning of "not what we give, but what we share"? Is it easier to *give* than to *share?* What is the meaning of the lines, "Who gives himself with his alms feeds three, himself, his hungering neighbor, and me"? Can you think of any verse in the Bible that has a similar meaning? (Matthew 25. 40.)

With this discussion, proceed at once to the Bible story, "Rebekah at the Well." Bring out the simple charm of the story as you tell it. Emphasize the faithfulness of Abraham's servant in fulfilling his master's bidding, but make Rebekah's natural kindness and act of sharing stand out above all the other points in the story. Help the children to see how her willingness to share brought to her great happiness.

Activity: Discuss further the meaning of sharing. What

good things does a Junior boy or girl possess that he might share with others? Write these on the blackboard. With whom should a boy or girl share? When should he be willing to share? Which is easier, bringing five cents for a missionary offering, or giving some favorite book or toy, or providing a good time for some less fortunate boys and girls who would enjoy it? Lead the children to desire to engage in some project of sharing. Discuss the possibility of paying a visit to an orphans' home, crippled children's home or children's ward in a hospital.

If they are interested in such a project, discuss definite plans with them, and arrange to carry out the enterprise as soon as possible, while the interest is at its height. Instead of going to a park for the weekly outing, the boys and girls might be willing to share their good time with the children at the crippled children's hospital. They might want to invite the boys and girls of the orphans' home to go with them on a picnic in the woods or at the park. If they decide to visit the children's ward in the hospital, they might want to take fruit to the children and, while there, entertain them with stories, songs, and games.

Preliminary arrangements must be made with the head of the institution visited. Definite plans must be worked out between the leader of the school and his assistants. Prepare a suitable program for whatever project is decided upon and through it all secure the participation of the pupils. Let this *sharing a good time* either become or take the place of the weekly outing. It should be held not later than the second day following the class discussion. The leader, however, should have his plans made well in advance, so far as the other institutions are concerned, but these plans ought not to be discussed with the children until this time. Let the activity be natural, spontaneous, and wholesome. Give complete and definite instructions so that the boys and girls may know exactly what they are to do.

Notebook work: Write on the blackboard the selection from "The Vision of Sir Launfal":

> "The Holy Supper is kept indeed,
> In what we share with another's need;
> Not what we give, but what we share,
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three,
> Himself, his hungering neighbor, and me."

Also Matthew 25. 40:

> "Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Let the pupils copy these selections in their notebooks and write a list of the things they most enjoy, which they would like

to share with others. Ask them to mention some specific act of sharing which they will try to do.

Closing prayer: Ask the pupils to bow their heads while the leader suggests the subject of the silent prayer. Let each child pray:

We thank thee, our Father, that we have so many things to share with others—

We are glad for these beautiful stories about Sir Launfal and about Rebekah, because they will help us to be kind and generous to others—

We ask thee, our Father, to help us to be less selfish, to be more kind, to follow Jesus—

May we be helping thee, our Father, when we are sharing with others—

In Jesus' name, Amen.

Closing Period

Assembly for dismissal and announcements.
Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON IX

THE BEGINNING OF WISDOM

Aim: To help the boys and girls to realize the importance of religious training, so that they may appreciate and avail themselves of every opportunity that comes to them to receive it, and may become more diligent in their study. They should be led to realize that a true Knight of Service worships God.

Assembly: As the children take their places the attendance should be recorded.

Worship Period

Piano prelude: "Melodie," No. 121, *A First Book in Hymns and Worship,* by Edith Lovell Thomas.

Call to worship: Page 24 (School standing).

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

Bible reading: Matthew 5. 3-12, The Beatitudes.

Hymn: Page 32, "The Lord's Prayer."

Let the children remain seated as they sing this hymn from memory.

Offering: As the gifts are brought to the desk, let the school stand and sing the prayer song, "We Give Thee but Thine Own," found on page 33 of the *Hymnal for American Youth.*

Hymn: No. 134, "Hushed Was the Evening Hymn."

As the pianist plays this hymn through let the children study the words carefully. First let them hum the tune and then sing the entire hymn. Lead them carefully so as to avoid error.

Story: "How Mirza Khan Told the Truth," by John W. Simmons (*Knights of Service,* p. 136).

Leader's prayer: Our Father, we thank thee for this church where we can come to learn of thee. We thank thee for the songs we sing, the verses we learn, the stories we hear, and for all the good times we enjoy. Help us, our Father, as we learn of thee and of thy Son, Jesus, to be brave enough to do the things that thou wouldst have us do. Help us to be kind to little children and dumb animals. Help us to be honest, to play fair and to be true to what thou hast taught us is right. We want to serve thee, our Father. Show us how we may do the most good, to those who really need us. Grant unto us, our Father, the strength to be of real service to thee and to thy Church. In Jesus' name, Amen.

Hymn: No. 170, "I Would Be True."

Music Period

Devote some time to breathing exercises and calisthenics. Turn to Hymn No. 46, "This Is My Father's World." This hymn will not be memorized, but it should be carefully studied.

Its *nature motive* makes it particularly appropriate for the Summer School. Read each stanza through aloud and discuss the meaning of the hymn as a whole. Lead the children to appreciate the wonders and beauties of nature all about them as they learn this hymn. Bring it to a climax in the last stanza, where the idea of God's complete rulership of the world is acclaimed. Help the boys and girls as they sing the hymn in good, regular four-pulse rhythm to feel the force and meaning of the words. Use it frequently throughout the remainder of the Vacation School.

It may be necessary to review Hymn No. 134, "Hushed Was the Evening Hymn." If so, sing it through once, paying especial attention to the difficult lines.

Conclude the music period with one or two favorite songs which may be selected by the children.

Recreation Period

The following games are suggested:

Chair Race, L., p. 55.
Touch Ball, L., p. 100.
Bull in the Ring, L., p. 94.

Bible Period

In view of the fact that our lesson to-day deals with the importance of religious training, it seems desirable to devote at least fifteen minutes at the beginning of the Bible period reviewing memory passages, learned in Sunday school or elsewhere.

Call upon individuals to recite from memory Psalms 1, 23, and 121, the Beatitudes and miscellaneous Bible passages. Let the rest of the group find the place in the Bible and make corrections at the conclusion of the recitation of each passage. This exercise might be concluded by giving every child an opportunity to recite a Bible verse, which he may have learned on some other occasion.

Conduct a brief Bible drill calling for the following references with discussion of each:

Psalm 111. 10.
Luke 2. 52.
Deuteronomy 6. 4-7.

Explain that this passage, known as the *Shema,* was the first thing taught a Jewish boy in the synagogue school. Discuss the importance of such knowledge in everyday living.

Bible story: "Timothy, the Boy Who Followed Jesus," by Olive Putnam Kirschner (*Knights of Service,* p. 38).

It is true that only the barest outline of the story of Timothy may be found in the Bible. We know, however, that his mother, Eunice, and his grandmother, Lois, were among the earliest Christians, and we can imagine that they were diligent in their instruction in religion of their son and grandson, Timothy. The Bible further bears out the fact that Timothy became a convert of Paul during one of Paul's visits to Lystra, and that he became one of his most faithful and effective followers. This story is written to teach the lesson of the value of religious training during childhood. It is hoped that the children may enjoy its effective telling, and that they may derive a worthwhile lesson from it.

Memory work: Continue the study and memorization of the Beatitudes, Matthew 5. 3-12. Ask the children to find the reference in the Bible, so that they may suggest the matter for the

memorization scheme to be written on the blackboard. Inasmuch as the passage has been carefully discussed, and the meaning of difficult words and phrases made clear, memorization may proceed at once.

BLESSED ARE	the poor in spirit	FOR	theirs is the Kingdom of Heaven
	they that mourn		they shall be comforted
	the meek		they shall inherit the earth
	they that hunger and thirst after righteousness		they shall be filled
	the merciful		they shall obtain mercy
	the pure in heart		they shall see God
	the peace makers		they shall be called the sons of God
	they that have been persecuted for righteousness' sake		theirs is the Kingdom of Heaven
	ye when men shall reproach you and persecute you, and say all manner of evil against you falsely, for my sake		
Rejoice and be exceeding glad	for great is your reward in heaven		so persecuted they the prophets that were before you.

Study the chart for ten minutes. At the end of that time, call upon individuals to recite the passage alone, and then let the group recite it in unison. Continue the study on the following day.

Closing Period

Assembly for announcements and dismissal.
Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON X

FOLLOWING OUR MASTER

Aim: First of all, it is intended that this lesson will crystallize the preceding lessons and summarize the major qualities which a Knight of Service should possess. It is further hoped

that the boys and girls will realize that to be true Knights of Service they must come to know and follow Jesus as their Guide and Master. Let this lesson be the beginning of an intensive study of the life and work of Jesus, our Heroic Master. May it lead to definite acts of service on the part of the children.

Preparation: Be able to tell unusually well the story of Saint Christopher, and to lead the discussion in the Bible period. Have notebook materials in readiness. Be able to announce the definite plans for the outing and give all the necessary instructions to the children that are to have some special part in the program. Notebooks should be carefully inspected and help given where it is needed.

Assembly: Let the teacher record the attendance as usual as the children take their places.

Worship Period

Piano prelude: It is suggested that Hymn No. 94, "Tell Me the Stories of Jesus," which is to be learned the following week, be used as the prelude. It is hoped that the children may thus become familiar with the air before learning the words.

Call to worship: Page 24 (School standing).

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

Lord's prayer in unison.

Hymn: No. 46, "This Is My Father's World."

Let the school stand and sing this entire hymn.

Offering: As the gifts are brought to the desk let the school stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 175, "Dare to Be Brave, Dare to Be True."

Story: "The Legend of Saint Christopher" (*Knights of Service,* p. 141).

Leader's prayer: Our Father, we are truly thankful for the lessons we are learning here every day. We thank Thee for this story of Saint Christopher. Help us, our Father, to become true followers of Christ. May we help him to do his work in the world and to carry his burdens.

Help us, our Father, to keep our thoughts pure, our hearts clean, and our bodies strong, so that we may be able to follow Jesus wherever he leads us. In Jesus' name, Amen.

Hymn: No. 134, "Hushed Was the Evening Hymn."

Music Period

A change in the call to worship might be welcomed at this

time. Turn to Hymn No. 17, "Day Is Dying in the West," and study the *refrain* as the call to worship. As the pianist plays the air let the children study the words. Sing it carefully and continue practicing it until the full beauty is brought out. This chorus will add another much needed *nature* emphasis to the Vacation School program. Begin using this as the call to worship with Lesson XI, and continue its use throughout the next two weeks of the Vacation School period.

So far in our worship services we have used nine different hymns and have studied carefully six of these. It is suggested that on the closing day of the second week, a hymn review should be held. List the hymns on the blackboard as follows:

No. 170, "I Would Be True."
No. 175, "Dare to Be Brave, Dare to Be True."
No. 201, "Marching with the Heroes."
No. 134, "Hushed Was the Evening Hymn."
No. 43, "We Thank Thee, O Our Father."
No. 32, "The Lord's Prayer."

By means of carefully directed questions lead the children to discuss these hymns, telling something of interest about them and giving their reasons for especially liking certain ones of the collection. If time permits, sing one or two that are most generally liked by the majority of the group.

It is further suggested that in preparation for the hymn study of the following week the pianist play through the three hymns to be studied; namely, No. 94, "Tell Me the Stories of Jesus," No. 179, "O Jesus, Prince of Life and Truth," and No. 122, "Fairest Lord Jesus."

Recreation Period

We have added ten new games to our list of the first week. An opportunity should be given for a review of the games played during the week, and for playing new games. Select three or four games from the following list:

Chair Race, L., p. 55.
Touch Ball, L., p. 100.
Bull in the Ring, L., p. 94.
Hunt the Fox, L., p. 96.
Statues, L., p. 46.
Indian Club Relay (6), L., p. 103.
Circle Stride Ball, L., p. 95.
Animal Alphabet, L., p. 41.
Prisoner's Base, L., p. 97.
Sharp Shooting, L., p. 99.

It is further suggested that the games played during the first

two weeks be the basis for selection of games for the third week.

Bible Period

Begin the Bible period by giving every boy and girl an opportunity to recite from memory Bible verses that they have learned either at Sunday school or elsewhere. To introduce rivalry into the memory work, it is suggested that a contest be conducted between the boys and the girls to determine which group can recite the three Bible passages learned so far in the Vacation School with the least number of errors.

Appoint one adult assistant to keep score for the girls and one for the boys. Begin with 1 Corinthians 13. 4-8a, to be recited first by the girls and then by the boys. Let the opposite group watch for and correct the mistakes at the conclusion of each selection. Follow this passage with Philippians 4. 8, 9 and conclude the exercise with the Beatitudes, Matthew 5. 3-12.

Award the group able to recite all three passages with the least number of mistakes with honorable mention. It is hoped that wholesome rivalry between the girls and the boys may be a spur to a more diligent study of the memory selections.

Story review: No new Bible story is suggested for this lesson, for it was thought that many of the stories told and discussed so far might well be retold or reviewed.

Our general theme is "Following Our Heroic Master." Review in this connection the qualifications of a Knight of Service as studied in Lesson I. Write these on the blackboard again, as follows:

A Knight of Service

1. Builds a strong body.
2. Is not afraid to stand alone.
3. Thinks of others first.
4. Is trustworthy.
5. Thinks clean thoughts.
6. Helps others.
7. Is generous.
8. Worships God.

Time will not permit the retelling of every story, but perhaps two or three may be retold. Let the children name the stories that in their judgment have helped them most to be Knights of Service. Have the stories retold, receiving the most number of votes, as being favorites of the children. In connection with each quality of a Knight of Service listed on the blackboard, list also the names of the men or women studied who seems to possess that quality to a marked degree.

This review will serve to round out the pupils' concept of what a Knight of Service really is. They will see him not as someone that *is*, but someone that *does*—an active, useful follower of Jesus. Conclude this part of the Bible period by helping the children to realize that to follow our Heroic Master, the Knight of Service must fulfill all the qualities studied during the days just past in the Vacation School.

Notebook work: Ask each boy and girl to write in his notebook:

1. The name of his favorite story told or studied so far, the quality of a Knight of Service that it teaches, and why he likes it.
2. The description of an act of service performed since the beginning of Vacation School that shows he is trying to be a true Knight of Service.
3. The memory selection, Matthew 5. 3-12.

Activity: Plans must be completed for the good time which the Juniors are going to share with some other less fortunate boys and girls. Each local situation will have to determine its own definite program. Only general suggestions can be given in this manual. It is urged that all the details be carefully arranged, and that the plans for transportation, program, games, and refreshments be made and understood before the party leaves its central meeting place.

Closing Period

Assembly for announcements and dismissal.
Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON XI

JESUS PREPARING FOR WORK

Aim: The lessons for this week aim to familiarize the Junior boys and girls with certain outstanding phases of Jesus' life and work. To-day, we will study his preparation, to be followed by lessons on Jesus calling his helpers, Jesus going about doing good, and Jesus as a friend, reaching the climax in Lesson XV, in a study of what Junior boys and girls must do to become true friends of Jesus. The present lesson deals in such a way with Jesus' preparation for his great work that the boys and girls may realize the importance of adequate preparation for any great task, and may themselves feel the need of getting

ready for any task, whether great or small, they are called upon to perform.

Preparation: Notebooks will be used throughout this week. They should be kept in readiness, with an adequate supply of materials on hand. Paste, pencils, and scissors will be needed, as well as the supply of pictures, which should be ordered well in advance.

Assembly: Let the teachers record the attendance as the pupils take their usual places.

Worship Period

Piano prelude: Inasmuch as the children will be learning Hymn No. 179, "O Jesus, Prince of Life and Truth," it is suggested that the pianist use it as the prelude to the worship service.

Call to worship: Hymn No. 17 (refrain):

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

As the pianist plays through the call to worship, ask the children to study the words carefully, then stand and sing it reverently and with appreciation.

Lord's prayer: Recited in unison.

Hymn: No. 43, "We Thank Thee, O Our Father" (School seated).

Memory selection: The Beatitudes, Matthew 5. 3-12.

Offering service: As the gifts are brought to the desk, ask the school to stand and sing the offering prayer, "We Give Thee But Thine Own," found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 46, "This Is My Father's World."

Story: "The Whittler of Cremona" (*Knights of Service,* p. 145).

Leader's prayer: Our Heavenly Father, we have heard so many good stories about men and women who have done their best to be of service to the world, that it ought to be easy for us to do our best too. Help us, our Father, to study hard, to work with all our might, to be cheerful, to be persistent, that we too may be of service. Even now, as boys and girls, help us to realize the importance of being prepared for our tasks, and may we be ready to do the work which thou art giving us to do. In Jesus' name, Amen.

Hymn: No. 201, "Marching with the Heroes."

Music Period

It is highly desirable that three hymns dealing with the life of Jesus be learned during this week. It may not be possible to memorize the words of all three hymns, but an effort should be made to lead the children into a complete understanding and appreciation of them, memorizing, if possible, Hymn No. 179, "O Jesus, Prince of Life and Truth."

After a few breathing exercises and rhythmic calisthenics, turn to Hymn No. 179. Ask the children to read the first stanza through silently, then aloud in unison. Discuss the meaning of the first verse by means of well directed questions. Why is Jesus called a "Prince of Life and Truth"? What does it mean to "dedicate our lives with glad intent to serve the world and Thee"? How may we serve the world and God at the same time? In what ways may we render that service?

Read the second stanza through silently and then aloud in unison. What is the meaning of "in serried ranks"? "with fearless tread"? As we sing the last four lines of the second stanza, what are we really promising to do? How may we keep our promise?

Read the third stanza through silently and then aloud in unison. What do the first two lines tell us about Jesus? "All inward foes"—what are our inward foes? How may we seek to conquer them? What is "the high, victorious goal" and how may we win it? What is "Christ-like self-control"? How may this hymn teach us to think clean thoughts, to live clean lives, and to become true followers of Jesus?

As the hymn is played through, let the children think about it and then sing all three stanzas. Continue the memorization throughout the week.

Conclude the music period with one or two favorite songs which the children themselves may choose.

Recreation Period

According to the suggestion made in connection with Lesson X, the games for to-day are selected from those played during the first two weeks. Let the children choose one or two favorites and if possible play also the following:

Maze Tag, L., p. 37.
Sharp Shooting, L., p. 99.

Bible Period

Instead of assigning a single memory passage for this week, it is suggested that several verses descriptive of Jesus' life,

teachings, and ministry be learned. Call for the following references and discuss each one as it relates to the theme for the day:

Luke 2. 52.
Luke 4. 14-19.

Study each passage separately. The first is easy to understand—that Jesus grew; he studied; he mingled with people; that he developed in every direction; and above all that he found "favor with God." Discuss the meaning of that phrase. The second passage finds him at work in his native village of Nazareth. Read the passage in unison and assign it for memorization before the next session of the school.

Bible story: "In His Father's House" (*Knights of Service,* p. 42).

Approach the story with a few well directed questions relating the immediate lesson to the experience of the pupils, also connecting the preceding lessons with the present study. Call upon some boy or girl to retell the story, "The Whittler of Cremona," by Katherine Dunlap Cather. What made the boy Stradivarius become a great man? Is it important that even in childhood we make good use of our opportunities, in order that we may be well prepared for life? What are some of the *opportunities* of a Junior boy or girl? Mention others besides going to school.

Tell the story of Jesus, "In His Father's House," with considerable force. Help the children to see the idealism of the boy Jesus, his desire to know more about his heavenly Father, his natural development along every line. Tell the story with simple dramatic effect, so that the children may not only understand the lesson of the story but may also enjoy its action.

Discussion: Conclude the Bible period with a discussion of the central thought of the lesson in such a way that the boys and girls may see its application to their own lives. Why did Jesus need to be prepared for the work he had to do? What kind of preparation did he need and how did he get it? Can a Knight of Service follow Jesus without preparation for it? As a follower of Jesus what kind of work will a Knight of Service be called upon to do? What kind of preparation must he possess? Write these suggestions on the blackboard. They should be similar to the following:

1. A Knight of Service must build a strong body.
2. A Knight of Service must develop a clean, alert mind. He must enjoy going to school and must study hard.
3. A Knight of Service must be kind and helpful; he must be a friend to all.

4. A Knight of Service must learn of his heavenly Father and try to do his will, as a follower of Jesus Christ.

Activity: No doubt there is in your city, town, or vicinity a mission church or orphanage that would very much appreciate illustrated notebooks on the life of Christ or posters that could be used as decoration for its Sunday-school rooms. It may be that in your own Sunday school your Beginners' or Primary Department is in need of such material.

It is suggested that the boys and girls make either illustrated notebooks, or posters descriptive of the life of Jesus. This work will not only serve to crystallize the lessons being studied but will also provide an admirable means of sharing with others the knowledge and love of Jesus.

If notebooks are made, purchase an adequate amount of smooth white paper, proper size, preferably ruled, using two sheets for each lesson. On the first sheet paste the picture illustrating the lesson and on the opposite page write the notebook assignment for the day, to be given in connection with each lesson. In order to round out the narrative, supplementary pictures will be suggested, and will be described by fitting Bible verses.

Either light grey or buff colored poster paper should be secured for the posters, if it is decided to make them instead of the notebooks.

PLAN FOR A POSTER

1. Nazareth 1923	2. Arrival of the Shepherds 620	3. Christ and the Doctors 800
	JESUS—KNIGHT OF SERVICE	
	4. The Christ 802B	
5. Christ and the Fishermen 1101	8. Christ's Entry into Jerusalem 814	6. Christ Feeding the Multitude 684
7. Christ Blessing Little Children 807		9. Christ in the Home of Mary and Martha 797S

The poster may be started in connection with Lesson XI and continued through Lesson XX. Small groups of not more than six children may work together on one poster. It may be that in the same Junior Department it could be arranged that some of the children could make notebooks and others posters.

Pictures may be secured from the Perry Picture Company, Malden, Massachusetts, in one and two cent sizes. The two cent size is desirable for the notebooks, except for Lesson XI, where three pictures are recommended, and, in this case, the one cent size. The pictures should be ordered well in advance of the day when Lesson XI is to be taught; in fact they should be on hand before the opening of the Daily Vacation Church School.

The following pictures will be needed, and they may be ordered with the number, as given here, either in the one cent or two cent size:

1. Nazareth. 1923.
2. Arrival of the Shepherds, Lerolle. 620.
3. Christ and the Doctors, Hofmann. 800
4. Christ and the Fishermen, Zimmerman. 1101.
5. Christ Feeding the Multitude, Murillo. 684.
6. Christ in the Home of Mary and Martha, Hofmann, 797 S.
7. Christ Raising the Daughter of Jairus, Hofmann. 797 O.
8. Christ Blessing Little Children, Plockhorst. 807.
9. Christ's Entry into Jerusalem, Plockhorst. 814.
10. The Christ, Hofmann. 802 B.

If it is decided to prepare the notebooks, paste the three pictures, one cent size, Nazareth, Arrival of the Shepherds, and Christ and the Doctors, on the left page. On the opposite side write the following:

1. A list of the kind of work a Knight of Service, as a follower of Jesus, will be called upon to do.
2. The kind of preparation a Knight of Service will need to be a good follower of Jesus.
3. Some definite piece of work to be done by the individual in keeping with what a Knight of Service would do.
4. The verse, Luke 2. 52. This should also be memorized.

Closing prayer: Our heavenly Father, we thank thee for this lesson about Jesus. Help us, as we work and play, at home, at school or wherever we may be, to try to do as he would do in our place. In Jesus' name, Amen.

Closing Period

Assembly for announcements and dismissal.
Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON XII

GOING ABOUT DOING GOOD

Aim: The purpose of this lesson is to study the manner in which Jesus helped people and to discover definite ways in which boys and girls may follow his example by being helpful to others.

Preparation: Continue the special notebook project already started, having in mind that it is later to be given to some group at present in need of it. Have all materials in readiness so that the work may proceed without delay or confusion.

Assembly: Record attendance as the children take their usual places.

Worship Period

Piano prelude: "Melodie," No. 121, *A First Book in Hymns and Worship,* by Edith Lovell Thomas.

Call to worship: Hymn No. 17 (Refrain). (School standing.)

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord, most High! Amen."

Lord's prayer in unison.

Hymn: No. 179, "O Jesus, Prince of Life and Truth" (School seated).

Bible reading: Luke 4. 14-19.

Hymn: No. 175, "Dare to Be Brave, Dare to Be True" (School standing).

Offering: As the gifts are brought to the desk, let the school stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in *The Hymnal for American Youth.*

Hymn: No. 122, "Fairest Lord Jesus."

Story: "How a Sick Girl Was Cured" (*Knights of Service,* p. 51).

Leader's prayer: Our Father, we thank thee for the life and example of Jesus who went about doing good. We thank thee

that he loved children and was kind to them. We thank thee that he was always watching for opportunities to help those who were sick and in trouble. Especially, our Father, are we thankful that Jesus is our Friend, our Helper, our big Brother. May we follow him each day.

Show us ways, our Father, that we may help thee. May we never lose an opportunity to do a good turn, to be kind and thoughtful, and to be cheerful, and thus may our friends know that we are trying to serve and follow Jesus. In his name, Amen.

Hymn: No. 170, "I Would Be True."

Music Period

After the usual breathing exercises, turn to Hymn No. 94, "Tell Me the Stories of Jesus." The children have already heard the tune several times. Begin at once to study the meaning of the hymn. Read the first stanza through aloud in unison and the second stanza silently.

Call upon some boy or girl to tell the story of Jesus blessing children and to repeat from memory: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven," Mark 10. 14. What are "words full of kindness"? Can you think of any such words spoken by Jesus? What are "deeds full of grace"? Mention some of the deeds of Jesus.

With this discussion in mind sing the first and second stanzas of the hymn. Read the third stanza through silently and call upon some boy or girl to tell the story alluded to in this verse. Read the third stanza through silently and ask some boy or girl to tell in his own words that story. Sing the third and fourth stanzas.

Conclude the music period with one or two favorite songs which the children may select.

Recreation Period

The following games are suggested:

Indian Club Relay, L., pp. 102, 103.
Animal Alphabet, L., p. 41.
Three Deep, L., p. 100.

Bible Period

Instead of a Bible story told by the teacher at this time it is suggested that the children find in the Bible certain stories of acts of service performed by Jesus. Let them read these stories

aloud and discuss them by means of carefully prepared questions.

1. Jesus' first sermon—Luke 4. 17-19.
2. The kind of work which Jesus did—Matthew 9. 35, 36.
3. Jesus and the children—Mark 10. 13-16.
4. Jesus teaches how to pray—Luke 11. 2-4.
5. The good Shepherd—Luke 15. 3-6.
6. The Servant of all—Mark 10. 45.

An attempt has been made here, not to list a number of miracles of Jesus, but rather to see the various kinds of service he rendered. In Luke 4. 17-19, let the children read his first sermon, to be followed by a general statement in Matthew 9. 35, 36 of the definite kinds of work Jesus did. Supplement this verse with specific stories, told either by the teacher or by the pupils. The third reference finds Jesus a friend of children and that is followed by the story of the good Shepherd. Other references may be added if time permits.

Conclude this study with the last reference, Mark 10. 45, "For even the Son of Man came not to be ministered unto, but to minister." The meaning of this verse has been made clear. Jesus' work in the world was and is to serve, to help others.

Every effort should be made to link up this lesson with the everyday experiences of the pupils. Help them to see Jesus as the Friend and Protector of children, as their Helper, as the Servant and Helper of all. This leads us to the statement that Jesus is still going about doing good, but that he must work through his followers.

Assignment: To find out before the next day all the different ways in which Jesus is working in the world to-day.

Activity: (Notebook). Paste the picture of Christ Raising the Daughter of Jairus, by Hofmann (797 O), on the left page and on the opposite page write the following:

1. Copy Matthew 9. 35 and 36, also Mark 10. 40a.
2. A description of some act of service performed by the individual since the previous day.

Continue the posters, using the picture, Christ Raising the Daughter of Jairus, by Hofmann (797 O).

Closing Period

Assembly for announcements and dismissal.
Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON XIII

CALLING HIS HELPERS

Aim: To become familiar with the facts connected with Jesus calling his disciples. To help the boys and girls to realize that Jesus is able to use even children in his work in the world, and that they must be able to hear and answer his call to acts of service in their everyday lives.

Preparation: In addition to carrying these lessons over into their individual daily living, the boys and girls should be led to express themselves in individual and group service activities. The lessons dealing with the work of Jesus in the world are admirable as stimuli to this kind of action. The leader should have in mind the fact that a social service project is to be a direct outgrowth of these lessons, at the same time continuing to emphasize individual activity. This manual can only suggest the necessity for it and the general direction that it should take.

Assembly: As the children take their places, the attendance should be recorded.

Worship Period

Piano prelude: Inasmuch as Hymn No. 122, "Fairest Lord Jesus," is to be learned during the week, it might well be played as the prelude in this service.

Call to worship: Hymn No. 17—(Refrain). (School standing).

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord, most high! Amen."

Hymn: No. 43, "We Thank Thee, O Our Father."

Memory passage: Matthew 5. 3-12. The Beatitudes.

Lord's prayer: Page 32.

Let the school remain seated and sing this hymn from memory.

Offering service: As the gifts are brought to the desk, let the school stand and sing the offering prayer, "We Give Thee But Thine Own," page 33 in the *Hymnal for American Youth.*

Bible reading: Luke 4. 14-19.

To be read in unison by the school.

Hymn: No. 179—"O Jesus, Prince of Life and Truth."

As the hymn is played through once by the pianist, ask the children to study carefully the words, and then to stand and sing the three stanzas.

Story: "The Children's Crusade" (*Knights of Service,* p. 153).

Leader's prayer: Dear Jesus, we are so glad that thou hast always used children as helpers; that thou art still using them to help in thy work in the world. As we learn more about thee, our Master, help us to love thee more and to serve thee better. May we be proud of every chance that comes to us to render service to thee, and may we be quick to do our duty. May we serve thee with our hearts, as well as with our deeds. Keep us pure, and true, and good. Help us to stand for what is right. May we take thee as our great example, knowing that even in the days of thy childhood, thou didst face temptation, even as we. May we truly follow thee, we ask, in thy name, Amen.

Hymn: No. 170—"I Would Be True."

Music Period

Devote a few minutes to breathing exercises and calisthenics.

Turn to Hymn No. 122, "Fairest Lord Jesus." This hymn should be a real favorite with the children. Its quaint air and simple nature motive make it a real gem for use in the Vacation School.

Its meaning may be greatly enhanced by the review of the story of the Children's Crusade told in the Worship Period. Help the boys and girls to visualize that vast crowd of children from Northern and Eastern Europe journeying to Jerusalem to wrest the Holy City from the hands of the Moslem Turks. This was the hymn they sang, and through the hills and valleys it must have echoed and reechoed as the children's army made its way toward Palestine.

Ask the pianist to play the air through once and let the children study it carefully. Sing all three stanzas of the hymn, and use it frequently throughout the remaining days of the Vacation School.

Turn to Hymn No. 179, "O Jesus Prince of Life and Truth," and devote five minutes to memorizing the first stanza. Call upon two or three individuals to recite it, then let the group sing the stanza with their books closed. Continue the memorization on the remaining days of the week. Conclude the music period with one or two favorite songs.

Recreation Period

The following games are suggested:
Going to Jerusalem, L., p. 34.
Touch Ball, L., p. 100.
Prisoner's Base, L., p. 97.

Bible Period

Our lesson today deals with Jesus calling his helpers, and we immediately make up our minds that Jesus must have had some real work to do, if he had to call upon others to help him. What kind of work did Jesus do? Ask some boy or girl to find and read aloud Matthew 9. 35 and 36. List on the blackboard the various kinds of work done by Jesus. Why did he need helpers for these particular kinds of work? Whom did he call?

Bible story: "The Four Fishermen of Galilee." (*Knights of Service,* p. 46).

Bring out the naturalness of Jesus' appeal to the fishermen of Galilee, that he took them where he found them, that because he used them in his work, they became better men. Tell the story with force and vigor, so that the boys and girls may appreciate its relation to their lives, and may be able to hear the voice of Jesus calling them to deeds of service.

Application: We have discussed so far only the kind of work which Jesus did, when he lived here on earth. We have heard the story of how he first called four fishermen to be his helpers. We are told that when Jesus died his followers numbered not more than a hundred, but today they are numbered by the millions. How do you suppose this has happened? Could Jesus do this alone, or has he had to depend upon helpers? Who are Jesus' helpers now?

What kind of work is there for Jesus' helpers to do in the world today? List these types of work on the blackboard, also. Is there any kind of work in this list that boys and girls can do? If so, what is it, and how is it to be done?

At this point the leader should aim to secure concrete suggestions from the group as to types of work a boy or girl may do to help in the spread of Christianity. Decide upon some project in which the whole group may participate. Suggestions are here given, but they may or may not be followed:

1. Each child may contribute the price of one ice cream cone for an immediate missionary or social service cause.
2. A Suburban Vacation School might provide an after-

noon's good time for a Vacation School in a foreign section of the neighboring city.

3. Boys may make toys and the girls scrap books to send to an orphanage or children's hospital.

Discuss thoroughly any group plans that may later be executed, so that all the children may have an opportunity to contribute to the enterprise. The boys and girls should be made to feel that in helping others they are being true helpers of Jesus.

Memory work: Turn to Matthew 10. 1-4, the names of Jesus' twelve disciples. Let the children read the passage through silently, as the teacher pronounces clearly and distinctly each of the names. Drill on the pronunciations, so that when the children come to read the passage mistakes may be avoided and memorization may be facilitated. It is not intended that the children memorize the entire passage, but only the names of the twelve men. These should later be copied in the notebooks. Allow five minutes for learning the list of names. Call upon two or three individuals to recite it and later let the whole group recite the list in unison.

Activity: For the notebook work, and for the posters, use the picture Christ and the Fishermen by Zimmerman, (1101), and on the opposite page write the following:

1. The names of the twelve disciples.
2. The kinds of work a boy or girl may do today to be a helper of Jesus.
3. A definite act of service to be done by each individual.

Closing Period

Assembly for announcements and dismissal.
Hymn: America.
Salute to the American flag.
Dismissal.

LESSON XIV

JESUS AMONG HIS FRIENDS

Aim: This lesson presents a vivid picture of Jesus as a friend. The friendship of Jesus should be made so attractive to the boys and girls that they would desire to achieve it for themselves.

Preparation: Instead of a story told by the leader during the Bible period, it is suggested that the children be given an

opportunity to retell the stories of Jesus that have been told during the present week. Perhaps not all the stories can be told, due to the limitations of time, but so far as possible help the children to get a comprehensive view of Jesus as their Friend and Master.

Assembly: Record the attendance as the children take their usual places.

Worship Period

Piano prelude: "A Morning in Summer," No. 129, *A First Book in Hymns and Worship,* by Edith Lovell Thomas.

Call to worship: Hymn No. 17 (Refrain). (School standing).

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

Hymn: No. 122, "Fairest Lord Jesus" (School standing).

Memory selections:

Matthew 9. 35, 36—Jesus' work.
Matthew 10. 1-4—Jesus' helpers.
Matthew 5. 3-12—Some of Jesus' teachings.

Hymn: Page 32, "The Lord's Prayer" (School seated).

Offering service: As the gifts are brought to the desk let the school stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 94, "Tell Me the Stories of Jesus" (School standing).

Story: "Jesus Among His Friends" (*Knights of Service,* p. 54).

Leader's prayer: Our Father, we thank thee for these lessons about Jesus, whom we would serve as our Master. We thank thee for his friendship. Help us to remember that he once lived here on the earth as we do now, that he played and worked, that he was tempted, that he was often happy and often sad. Help us, our Father, to learn more about Jesus. We want to deserve his friendship. Help us to grow more like him every day. In his name we ask it. Amen.

Hymn: No. 179, "O Jesus, Prince of Life and Truth."
The first stanza should be sung from memory.

Music Period

Devote a few minutes to rhythmic calisthenics. Spend the next ten minutes memorizing the second and third stanzas of

Hymn No. 179, "O Jesus, Prince of Life and Truth." At the end of that time let the children recite the stanzas and then sing them. It ought not to be difficult for the children to memorize these verses, in view of the fact that they were carefully studied in the first place, and then have been sung at least twice since that time.

Conclude the music period with two or three favorite songs chosen by the children themselves.

Recreation Period

The following games are suggested:

Curtain Ball, L., p. 35.
Do This, Do That, L., p. 42.
Three Deep, L., p. 100.

Bible Period

Instead of having a story told by the leader, it is suggested that a *story review* be conducted, in which the children be given an opportunity to retell the stories they have heard about Jesus. So far we have studied five phases of Jesus' life, such as:

1. Jesus getting ready for his work.
2. Jesus calling his helpers.
3. Jesus going about doing good.
4. Jesus as a friend.
5. Jesus, our heroic Master.

Call upon certain individuals to retell the Bible stories told:

1. In His Father's House.
2. The Four Fishermen of Galilee.
3. How a Sick Girl was Cured.
4. Jesus Among His Friends.
5. Jesus, Our Heroic Master.

It is to be hoped that in this way the children may get a comprehensive view of Jesus, their Friend and Master. Ask the children to think about definite ways in which a Knight of Service may achieve the friendship of Jesus, these to be discussed in detail in Lesson XV.

Notebook work: Paste in the notebooks or on the posters the picture, Christ in the Home of Mary and Martha, by Hofmann (797). Ask each pupil to write a brief composition on why he thinks Jesus is the right kind of friend to have.

Closing prayer: Our dear heavenly Father, we thank thee that Jesus is our Friend and we pray that as we come to know him, we may love him more and serve him better. In his name we ask it, Amen.

Closing Period

Assembly for announcements and dismissal.
Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON XV

BECOMING A FRIEND OF JESUS

Aim: Various aspects of Jesus' life and ministry have been studied during this week. Our present lesson aims to relate the Junior boys and girls still more closely to the life of Jesus than has yet been accomplished. They should be led to see clearly what it means for a boy or girl to be a true friend and follower of Jesus. Especially should the Christian way of living be presented as something *to do,* as well as something to *be.* This lesson should help the boys and girls to know and to understand what obligations are involved in being a friend of Jesus, so that they may fulfill them intelligently and efficiently. The lessons for the remaining two weeks will have to do with the discharging of these obligations.

Preparation: Complete the notebooks or posters. Make suitable covers for them, following suggestions given in the section on "Activity." Provision should be made for delivering the finished books or posters to their intended destination.

Assembly: As the children take their usual places let the teachers record their attendance.

Worship Period

Piano prelude: "The Hour of Worship," No. 125, *A First Book of Hymns and Worship,* Edith Lovell Thomas.

Call to worship: Hymn No. 17 (Refrain). (School standing.)

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

Lord's prayer in unison.
Hymn: No. 46, "This Is My Father's World."
Memory selection: The Beatitudes, Matthew 5. 3-12.
Hymn: No. 122, "Fairest Lord Jesus."
Offering: As the gifts are brought to the desk, let the school

stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 94, "Tell Me the Stories of Jesus."

Story: "Where Love is, There God Is" (*Knights of Service,* p. 157).

Leader's prayer: We thank thee, our Father, for the story we have just heard. We pray that each one of us may try our best to become a friend of Jesus by helping him in his work. During these days that have passed we have been studying about ways in which we might serve thee. We have tried, our Father, to help others. We pray that thou wilt guide us into right paths, that thou wilt give us more opportunities to serve thee, that thou wilt make us useful. Help us to realize, our Father, that real happiness comes from helping others. In Jesus' name, Amen.

Hymn: No. 170, "I Would Be True."

Music Period

Something entirely different is suggested for the music period to-day. List on the blackboard all the hymns that have been studied so far, as follows:

No. 170, "I Would Be True."
No. 175, "Dare to Be Brave, Dare to Be True."
No. 43, "We Thank Thee, O Our Father."
No. 134, "Hushed Was the Evening Hymn."
No. 122, "Fairest Lord Jesus."
No. 94, "Tell Me the Stories of Jesus."
No. 179, "O Jesus, Prince of Life and Truth."
No. 201, "Marching with the Heroes."
No. 46, "This Is My Father's World."
Page 32, "The Lord's Prayer."

Ask the boys and girls to write in their notebooks the answers to the following questions:

1. Tell the story of how the hymn, "I Would Be True," came to be written. Why do you like this hymn?
2. What are some of the "Stories of Jesus" mentioned in No. 94? Why do you like this hymn?
3. About what man in the Bible is the hymn, No. 134, written?
4. Give your reasons for liking
   (1) "Dare to Be Brave, Dare to Be True."
   (2) "Marching with the Heroes."
   (3) "O Jesus, Prince of Life and Truth."

Conclude the music period by singing the favorite hymn of the majority of boys and girls.

Recreation Period

The following games are suggested for the period of supervised play:

Chair Race, L., p. 55.
Indian Club Relay (6), L., p. 103.
Animal Alphabet, L., p. 41.
Touch Ball, L., p. 100.

Bible Period

This lesson marks the close of the specific study based on the life and work of Christ, as the example and guide of Knights of Service. It is hoped that the definite effort made in the preceding session to review these lessons crystallized for the boys and girls their concept of Jesus. Our present study should serve as the climax of the five preceding lessons, and the starting point of the ten lessons to follow.

Bible story: "The Boy Who Became a Friend of Jesus" (*Knights of Service,* p. 58).

This story is written from the child's point of view. It teaches a simple, beautiful lesson dealing with how one boy won the friendship of the Master. The story should be told with great care and with simple dramatic effect, so that none of its beauty or charm may be lost.

Discussion: At the end of our study of a few great stories about our Master, and after the story of "The Boy Who Became a Friend of Jesus," we may well ask ourselves how we too may become friends of Jesus. According to this story, how did this boy *earn* Jesus' friendship? Therefore, how may we *earn* Jesus' friendship? By carefully directed questions, develop the thought of friendship with Jesus in functional terms, that to be his true friend one must serve others. First emphasize the immediate relationships of a Junior boy or girl, his homes, his friends, the strangers he meets. And then in a larger sense his friendship with Jesus must extend to all so as to include world relationships. To be a true friend of Jesus, he must be a true friend of Knights of Service around the world. Make an outline on the blackboard which will show how a Junior's friendship must function.

1. He must share his good things with others.
2. He must be courteous and kind, even to strangers.
3. He must be true to his friends.
4. He must be cheerful and helpful at home.
5. He must be a friend and helper of all.

Activity: Use for this lesson the pictures, Christ Feeding

the Multitude, by Plockhorst (684), and Christ Blessing Little Children, by Plockhorst (807).

On the page in the notebook opposite the picture copy what has already been written on the blackboard; namely, how a Knight of Service may become a friend of Jesus.

The cover of the notebook may be made of Construction paper, light grey or buff shade, nine inches by eleven inches in size. The picture, The Christ, by Hofmann (802 B), may be pasted on the cover, and the words "Jesus—Knight of Service" printed under it. Other titles such as "Our Heroic Master," "Our Leader," or "The Friend of Boys and Girls" may be also used. Two holes should be punched at the left hand margin of the book, and either brass fasteners or silk cord may be used to fasten the book together.

Definite provision should be made for completing the project by transporting either the books or posters or both to their intended destination. A committee of the children should be appointed to assist the leader in writing a letter of presentation, in delivering in person or by mail the gifts that have been made. A report should also be made to the group as a whole when the project has been completed. If possible, an opportunity should be given to the children themselves, at least a small group of them, to present their gifts in person to the church or institution for which they have been made.

Closing Period

Assembly for announcements and dismissal.
Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON XVI

A KNIGHT OF SERVICE AT HOME

Aim: To develop within the boys and girls the desire to be helpful and cooperative at home. To suggest ways in which they may cheerfully share the home responsibilities.

Preparation: We are beginning the fourth week of the Daily Vacation Church School session. The lessons during this week are related to the everyday relationships of Junior boys and girls. The leader should use especial care in making them applicable to the needs and problems of the group. Skill will be required in conducting the discussion during the Bible period.

Prepare the stories carefully and tell them effectively. Continue the notebook work.

Assembly: Record the attendance as the children take their places.

Worship Period

Piano prelude: Hymn No. 207, "We Are Come with Joy and Gladness," which is to be learned during this week, may be used as the piano prelude for a day or two, in order that the children may become familiar with the air before they begin to learn the words of the hymn.

Call to worship: Hymn No. 17 (Refrain). (School standing.)

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

Lord's prayer: Recited in unison.

Memory selection: 1 Corinthians 13. 4-8a.

Hymn: No. 46, "This Is My Father's World."

Offering: As the gifts are brought to the leader's desk ask the school to stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Story: "The Forgiving Father" (*Knights of Service,* p. 63).

Leader's prayer: Our Father, for the "joy of human love" we thank thee. For fathers and mothers, for brothers and sisters we give thee thanks. For homes and friends, for all that makes life happy and comfortable, we thank thee, our Father. May we show our gratitude by being good-natured at home, by cheerfully doing our duty, by being always thoughtful of our parents, doing the things that makes their work easier. May we never cause them to worry or to grieve over our wrong doing or carelessness, but may we all work together as a happy family doing thy will. In Jesus' name, Amen.

Hymn: No. 170, "I Would Be True."

Music Period

Turn to Hymn No. 207, "We Are Come with Joy and Gladness." The boys and girls will enjoy this new hymn, for they will be able to understand and appreciate its meaning. Read aloud in unison the first stanza and chorus. Discuss the meaning of the line "To recall thy loving kindness." How does this apply to our general theme, "Love at Home"? What are "fes-

tal hymns"? What is the meaning of the lines, "with a fresh and strong devotion, every heart do thou inspire"? What are some of the "gifts and talents" which we may bring? How may we be "servants of Christ the King"? As the pianist plays the hymn through for the first time ask the children to study carefully the first stanza, then sing it. Continue the study of this hymn throughout the remainder of the week.

No doubt Hymn No. 38, "For the Beauty of the Earth," is familiar to most of the boys and girls, for they have learned it in Sunday school. It may be sung at this time with added meaning. Emphasize the third verse in its relation to the theme for the day. This hymn may be sung occasionally throughout the remaining days of the Summer School.

Recreation Period

The following games are suggested:

Hill Dill, L., p. 95.
Buzz, L., p. 41.
Have You Seen My Sheep? L., p. 36.

Bible Period

Bible drill: Call for the following references with discussion of each:

Proverbs 1. 8.
2 Timothy 1. 5.

This reference recalls the story of Timothy, told in connection with Lesson IX. Call upon a boy or girl to retell it.

Ephesians 4. 32.
Exodus 20. 12.

Discussion: Our lesson to-day is intended to develop in the Junior boys and girls the attitude of appreciation for and loyalty to the home, that will be expressed in cheerful cooperation in the home duties and responsibilities.

Proceed with a discussion based on the following questions: What makes our homes happy? Let the children mention *concrete* items. What are the things in our homes for which we should be thankful? List on the blackboard the items mentioned—the list to include fathers and mothers, brothers and sisters, and many material blessings. Why should a Knight of Service be particularly thankful for his parents? Refer to the verse used in the Bible drill, Exodus 20. 12, and discuss its meaning. Ask some boy or girl to retell the story of "The Forgiving Father," told in the Worship Period.

The problem is to determine ways in which boys and girls may show their thankfulness to their parents for all the good things their homes afford. Help them to give concrete ideas as to how they may express their gratitude and write their suggestions on the blackboard.

A Knight of Service Should

1. Be kind and courteous in words and actions to his parents and other members of the family.
2. Seek parents' permission for acts outside the daily routine.
3. Put his books, toys, and clothes away in their proper places when he has finished using them.
4. Do his regular tasks promptly and cheerfully; such as washing dishes, running errands, taking care of younger children and pets.
5. Be on time for his meals.

Notebook work: Ask each pupil to list in his notebook the factors in his home for which he is thankful and to state definitely and clearly at least five specific things he can and will do to show his gratitude.

Copy and memorize Exodus 20. 12.

Closing prayer: As the children bow their heads the leader may suggest the subject for their silent prayer:

Our heavenly Father, we thank thee

For our fathers and mothers and all they do for us;
For their care when we are well and also when we are sick;
For the good times they give us;
For the good food they provide for us;
For all their loving care, we thank thee.

We thank thee for our brothers and sisters and all the good times we have together.

We pray, our heavenly Father, that thou wilt show us ways to express our thankfulness;

May we be ever obedient and respectful to our parents;
May we do our chores regularly and cheerfully;
May we make our mother's work lighter by putting our books, our toys and our clothes in their proper places, and by coming in from our play when she calls us;
May we always behave well when we are away from home, too, our Father, so that we may never cast reflection upon our parents or our homes.

Help us, our Father, we pray thee, to do these things. In Jesus' name, Amen.

Closing Period

Assembly for announcements and dismissal.
Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON XVII

LOVE UNTO STRANGERS

Aim: To develop the attitude of thoughtfulness of and consideration for people outside the home circle, so that the children may be kind and courteous to strangers in thought, word, and action.

Preparation: The leader should be able to outline definite plans for a visit to be made to the homes of the old people and shut-ins of the neighborhood. Let this project be an outgrowth of the lesson studied to-day.

Assembly: Record the attendance as the pupils take their usual places.

Worship Period

Piano prelude: "Melodie," No. 121, *First Book of Hymns and Worship,* Edith Lovell Thomas.

Call to worship: Hymn No. 17 (Refrain). (School standing.)

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

Lord's prayer in unison.
Hymn: No. 38, "For the Beauty of the Earth.
Bible reading: Matthew 25. 34-40.

When the children have found the place in the Bible, ask them to read the passage through silently before reading it aloud in unison.

Offering: As the gifts are brought to the leader's desk let the school stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 179, "O Jesus, Prince of Life and Truth."

To be sung from memory, the school remaining seated.

Story: "The Miraculous Pitcher" (*Knights of Service,* p. 172).

Leader's prayer: Our Father, we are thankful for all the good things that we enjoy every day, for home, and friends, and good times. We pray, our Father, that we may not forget the boys and girls all over the world who are not as happy as we are, because they are sick or in trouble or without homes and friends. Be with them, our Father, for they need thee even more than we do. Help us to help them, to share what we have, to be kind and unselfish, even when there is no real reward for the act. May our greatest happiness come from helping others. In Jesus' name, Amen.

Hymn: No. 175, "Dare to Be Brave, Dare to Be True."

Music Period

Devote the first few minutes to breathing exercises and rhythmic calisthenics. Continue the study of Hymn No. 207, "We Are Come with Joy and Gladness."

Read the second stanza through aloud in unison and discuss certain of the lines. Who are the "weary ones and sad"? What is "the world's despondent throng"? What is "the news," which we are to proclaim and how may we proclaim it? Sing it through and begin on the third stanza. How may we bring both "heart and brain to the service of the Saviour"? How may the right conquer the wrong? What is the meaning of the last line? How does this hymn help us to be good Knights of Service? Sing the third stanza and then the entire hymn.

Conclude the music period with one or two favorite songs to be chosen by the children.

Recreation Period

The following games are suggested:

Dodge Ball, L., p. 95.
Squirrel in Trees, L., p. 39.

Bible Period

Bible drill: Call for the following references, permitting a brief discussion of each as it is read:

1 Peter 3. 8-12.
Ephesians 4. 32.
Proverbs 15. 1.
Hebrews 13. 1-2.
Matthew 25. 34-40.

The last passage should be memorized. Its meaning, emphasized in verse 40, should be made perfectly clear. Help the children to understand that in rendering service to others, they are in reality rendering service to Jesus Christ. In this con-

nection recall the story of Saint Christopher. Let some boy or girl retell this story, as it illustrates the memory passage. "Not what we give, but what we share" is also an admirable illustration of the verses to be learned. Read the selection aloud in unison and then allow five minutes for memorization. At the end of that time call upon individuals to recite it from memory.

Bible story: "Sharing the Last Meal" (*Knights of Service,* p. 67).

Discussion: Hebrews 13. 1-2 has already been read and discussed. Emphasize further the fact that "brotherly love" and "love unto strangers" may mean simple *kindness* and *courtesy.* There are three ways in which a Knight of Service may be *courteous;* namely:

In his *thoughts;*
In his *words;*
In his *actions.*

Show the importance of *thinking kindly,* especially insofar as kind thoughts or unkind thoughts are later responsible for kind words or unkind words and kind acts or unkind acts. Perhaps some boy or girl has injured you in some way, and you have become very angry. When that boy or girl says that he is sorry for his unkind act and asks your forgiveness, is it enough for you *to say* that you forgive him if you do not *forget* the injury?

When a boy or girl of a different nationality or color comes to your school, how do you treat him? Do you laugh at his mistakes? Do you say unkind things about the way he dresses? Do you imitate his manner of speaking? Do you forget "to show love unto strangers"?

Do you try to be thoughtful of and kind to old people when you meet them on the street, in public places, or even in your own home? Would you give up your seat in the street-car to an older person? Mention some of the courteous acts a boy or girl may do.

Thus it is shown how *courtesy* includes kind thoughts and kind words as well as kind deeds. Why should one be kind to strangers as well as to friends?

Conclude the discussion with a review of Matthew 25. 34-40. Who are "some of the least of these," of whom Jesus is speaking? How are we told that we must serve them? Recite in unison verse 40 and help the children to see its application to their everyday living.

Activity: As an outgrowth of this lesson, plan a "surprise" for some of the old people or shut-ins of the community. Let the children bring garden flowers and fruit from home to be taken on the following day to the old people or shut-ins.

The leader should have a list of homes in which the children might visit. Send small groups of six or eight children to each home and let them take a small basket of fruit or a bouquet. It is also suggested that they might remain long enough in each home to sing two or three songs learned in the Daily Vacation Church School, and perhaps to tell a favorite story.

This project should be discussed in detail at this time and should be carried out the following day.

Notebook work: Write in the notebooks the memory passage, Matthew 25. 34-40, also Hebrews 13. 1-2.

Closing prayer: Our dear heavenly Father, we thank thee for the lessons we have learned here to-day. We pray that thou wilt help us to be kind in thoughts, in words, and in actions to those we meet every day. In Jesus' name, we ask it. Amen.

Closing Period

Assembly for announcements and dismissal.
Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON XVIII

TRUE TO OUR FRIENDS

Aim: Strong, lasting friendships do not develop nor are they possible during the Junior years. However, the attitudes making possible the friendships of adolescence are appearing and should be greatly strengthened during these years, nine, ten, and eleven. Our aim for this lesson should be to stimulate and strengthen those qualities of friendship present in the Junior, so that our boys and girls may develop the capacity for friends, also the ability to be a *true* friend.

Preparation: Make definite announcements concerning the visit to the homes of the old people and shut-ins in the community. See that the groups are properly divided and in charge of an older person. Have the schedule of visits carefully planned. If the community is small, one group may visit in more than one home.

Assembly: Record the attendance as the children take their usual places.

Worship Period

Piano prelude: "Greeting and Good-day," No. 128, *A First Book in Hymns and Worship,* by Edith Lovell Thomas.

Call to worship: Hymn No. 17 (Refrain). (School standing.)

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most High! Amen."

Hymn: No. 122, "Fairest Lord Jesus" (School standing).

Memory selections:

1 Corinthians 13. 4-8a.

Matthew 25. 35-40.

Offering: As the gifts are brought to the leader's desk, let the school stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 134, "Hushed Was the Evening Hymn" (School seated).

Story: "Raggedy Andrew" (*Knights of Service,* p. 165).

Leader's prayer: Our Father, we thank thee for another beautiful summer day, and as we sing about the wonders of this thy world and as we see the beauties of nature all about us our hearts are filled with a deeper love for thee. Open our eyes, we pray, that we may see the good, the true, and the beautiful all about us. We thank thee again, our Father, that thou hast given unto us so many things to make us happy. Help us to appreciate all thy gifts. In Jesus' name, Amen.

Hymn: No. 207, "We Are Come with Joy and Gladness."

Music Period

On account of the special missionary project to be worked out during the last week of the Daily Vacation Church School session, the music period will not be conducted regularly every day. For this reason it seems desirable to begin studying the new hymns to be used in connection with the missionary lessons. The following hymns will be sung:

No. 239, "O Beautiful for Spacious Skies."
No. 256, "Fling Out the Banner."
No. 238, "God Save America."
No. 245, "God of Our Fathers, Whose Almighty Hand."
No. 260, "We've a Story to Tell to the Nations."

Turn to No. 239, "O Beautiful for Spacious Skies," written by Katherine Lee Bates, Professor of English at Wellesley College, Wellesley, Massachusetts. No doubt the boys and girls would be interested in hearing how Professor Bates came to

write this stirring and beautiful hymn. It was in the summer of 1893 that she crossed the continent for the first time and all the scenes she saw and her many new experiences made her feel that she wanted to express her feelings in a song.

As she crossed the great Western plains, she was thrilled at the "amber waves of grain." "The purple mountain majesties" rising high "above the fruited plain," were the Rockies of Colorado. As she visited the great Columbian Exposition and saw its gleaming white buildings, she caught the vision of the "alabaster cities." Through all her experiences she was stirred by the greatness and goodness of God ever present in American history and American life, and thus she wrote:

"America! America! God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!"

Let the children sing this hymn with genuine feeling and understanding.

Hymn No. 256, "Fling Out the Banner," will be used in connection with the salute to the Christian flag. The first stanza should be memorized. As the pianist plays the hymn, let the children study the words of the first stanza. After they have sung it through once, let them study it for five minutes, then close their books and sing it from memory. Review it the following day, and during the music period on the last day of the week practice the entire salute, according to directions.

Recreation Period

The following games are suggested:

Indian Club Relay (No. 6), L., p. 103.
Maze Tag, L., p. 37.
Three Deep, L., p. 100.

Bible Period

Bible drill: Call for the following references:

Proverbs 17. 17a.
John 15. 12, 13, 14.
John 13. 35.
Hebrews 13. 1-2.

Memory drill: Call upon individuals to recite from memory the following passages:

1 Corinthians 13. 4-8a.
Philippians 4. 8, 9.
Matthew 25. 34-40.

Bible story: "Three Mighty Men of Valor" (*Knights of Service*, p. 74).

Discussion: What kind of a friend do you like best? What qualities must a boy or girl possess if he is to be a true friend? List these concrete suggestions on the blackboard. They will no doubt be on the order of the following:

A true friend

1. Shares his toys and books.
2. Helps his friends when they are in trouble.
3. Is not "two-faced."
4. Is not a "tattle-tale."
5. Defends the name and honor of his friends.

In what way were these "three mighty men of valor" friends of David? Recall John 15. 13, "Greater love hath no man than this, that a man lay down his life for his friends." Can you mention any man whom this verse describes? In what ways was Jesus a true friend?

It is not necessary for Knights of Service to "lay down their lives," that is, *to die* for their friends. It is their duty *to live* for their friends.

To live for his friends a Knight of Service

1. Must be *true* to his friends.
2. Must help them when they are in trouble.
3. Must share with them his toys, books and other possessions.
4. Must defend their name and honor at all times, especially when they are being injured in some way by unfriendly persons.

Who are our friends—just the boys and girls who go to our school, or who live in our block? Let us find out just how big our circle of friends really is.

Closing program: Our dear heavenly Father, we thank thee for our friends. Help us to be kind and helpful to them at all times, and may we ever be true to them. We thank thee that Jesus is our friend. Help us to remember the kind of friend he has always been to us, so that we may be true and helpful to our friends. In his name, we ask it, Amen.

Closing Hymn: No. 170, "I Would Be True."

Notebook work:

1. A composition on how a Knight of Service may be a true friend.
2. Copy John 15. 12, 13, 14.

Closing Period

Assembly for announcements and dismissal.
Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON XIX

FINDING GREAT HAPPINESS

Aim: To find out who "our neighbors" are, and to discuss ways of serving them. To help the boys and girls to realize that their greatest happiness comes from helping others.

Assembly: Record the attendance as the pupils take their usual places.

Worship Period

Piano prelude: "A Morning in Summer," No. 129, *A First Book in Hymns and Worship,*" Edith Lovell Thomas.

Call to worship: Hymn No. 17 (Refrain). (School standing.)

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

Lord's prayer: Recited in unison.

Hymn: No. 207, "We Are Come with Joy and Gladness" (School standing).

Memory selection: Matthew 25. 34-40.

Offering: As the gifts are brought to the leader's desk, ask the school to stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 38, "For the Beauty of the Earth" (School seated).

Story: "The Merchants and the Golden Bow" (*Knights of Service,* p. 168).

Leader's prayer: Our heavenly Father, we thank thee for thy loving kindness that we are continually enjoying. We thank thee for health, for happiness, for friends, for everything that makes up our daily lives. Help us to be strong, to face difficult tasks bravely, to fight temptation and to think of others before we think of ourselves. May we recognize, our

Father, the treasures that have been given to us and may we use them in thy service.

Help us to be faithful, our Father, to the tasks that thou hast given us, and may we find our greatest happiness in helping others. In Jesus' name, Amen.

Hymn: No. 170, "I Would Be True."

Music Period

Turn to Hymn No. 256, "Fling Out the Banner," and ask the children to read the first stanza aloud in unison. Then let them close their books and sing the stanza from memory.

It is suggested that Hymn 238, "God Save America," be used frequently during the last week of the school. Careful study of the words will be required to bring out the full meaning of this hymn. Read the first stanza. Explain that the lines "New world of glory, new born of freedom, and knowledge and power," refer to the fact that as a nation America is comparatively young, but even so, within her gates are to be found freedom, knowledge, and power.

Children living in the rural districts may have difficulty understanding the next two lines, "lifting the towers of her lightning-lit cities, where the flood tides of humanity roar!" Picture vividly the crowded, congested conditions of the big American cities. This may call to mind the third stanza of Hymn No. 43:

> "And in the dusty city, where busy crowds pass by,
> And where the tall, dark houses stand up and hide the sky,
> And where through lanes and alleys no pleasant breezes blow,
> E'en there, O God our Father, Thou mak'st the flowers grow."

Read the second stanza. Ask the children to name as many *races* as they can think of, living in America. Do not confuse race with *nationality*. How many different nationalities are represented in your block, in your school? What is the meaning of "Here may all races mingle together as children of God"? What is an "empire of brotherly kindness"?

Conclude the present study of this hymn with the third stanza. It may be difficult for children to understand the meaning of this verse. The leader should explain that when an "empire of brotherly kindness" is established in America, happiness, peace, and love will prevail. Those who are now treated unkindly and caused to suffer will be made happy.

The tune may cause some difficulty at first. Ask the pianist

to play it through carefully once or twice. Sing the first three stanzas and conclude the music period with one or two favorite songs which the pupils may choose.

Recreation Period

The following games are suggested:

Circle Stride Ball, L., p. 95.
Still Pond, L., p. 40.
Prisoner's Base, L., p. 97.

Bible Period

In our lesson yesterday we talked about being true to our friends and at the end of the discussion the question was raised as to just who our friends really are. Let us spend a few minutes now trying to discover, if we can, just who they may be. Turn to Mark 12. 30, 31. Here Jesus says, "The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Thou shalt love thy neighbor as thyself."

Who are our neighbors? Lead the discussion so as to bring out the fact that one's neighbors include not only one's immediate friends but the whole human family. In connection with the second stanza of the hymn, "Here may all races," we discussed the number of different races and nationalities found in America. Are they our friends and neighbors?

The Bible tells us that we are to love our neighbors as ourselves. What does that mean? How are we to serve our neighbors?

Bible story: "The Prince Who Sought Happiness" (*Knights of Service,* p. 70).

Emphasize in this story the fact that greatest happiness comes only when we are willing to serve others. Tell the story with simple dramatic effect, so that the children may understand its meaning.

Conclude the lesson by discussing ways in which Knights of Service may serve their neighbors. Help the children to be *concrete* in their suggestions.

Notebook work:

1. Copy Mark 12. 30, 31.
2. Make a list of five ways in which a Knight of Service may serve his neighbors.

Closing prayer: As the children bow their heads, let the leader supply the subject for their silent prayer:

Our dear heavenly Father, we thank thee for this great land in which we live; for all the people who live here of

every race and color and nationality; help us to realize that they are our friends, our neighbors, our brothers; help us, our Father, to love them, to serve them and to make them, as well as ourselves, truly happy. In Jesus' name, Amen.

CLOSING PERIOD

Assembly for announcements and dismissal.
Hymn: "America."
Salute to the American Flag.
Dismissal.

LESSON XX

DOING GOOD TURNS

Aim: This lesson should be the climax of the nineteen that have preceded it, crystallizing for the boys and girls the true meaning of being a Knight of Service.

Preparation: "Doing a Good Turn" is to be dramatized by the boys, while the girls will be called upon to represent in dramatic form certain "good turns" which may be done in everyday life. The boys' group should be divided into smaller units for most effective work and the girls may be divided into two groups. Each separate unit must be put under competent adult leadership. Secure a Christian flag, which will be used with the American flag. Write on the blackboard the salute to the Christian flag as follows:

"I pledge allegiance to the Christian flag,
And to the Saviour for whose Kingdom it stands,
One brotherhood, uniting all mankind
In service and in love."

Assembly: Record the attendance as the pupils take their usual places.

WORSHIP PERIOD

Piano prelude: Hymn No. 260, "We've a Story to Tell to the Nations," which is to be sung often during the closing week of the school, may be used here as the piano prelude.

Call to worship: Hymn No. 17 (Refrain). (School standing.)

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

Lord's prayer: Recited in unison.

Hymn: No. 43, "We Thank Thee, O Our Father" (School seated).

Memory selections: The Beatitudes, Matthew 5. 3-12.

Offering: As the gifts are brought to the leader's desk let the school stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 179, "O Jesus, Prince of Life and Truth." To be sung from memory, the school standing.

Memory selections:

Matthew 25. 34-40.

Mark 12. 30, 31.

Hymn: No. 94, "Tell Me the Stories of Jesus" (School seated).

Story: "Doing a Good Turn" (*Knights of Service,* p. 76).

Leader's prayer: O God, our Father, we thank thee for this beautiful summer day, and for thy great love which we see all about us, in our homes, in our school, in our parents and friends, and in the beautiful things of nature. We thank thee, our Father, for this world in which we live.

We are glad that we are finding out what it really means to be a Knight of Service. We thank thee for this story. We pray that we as Knights of Service may never lose a chance to do a "good turn." Help us, our Father, to be kind to strangers, to help people in trouble, to be ready at all times to do some act of service, for in that way are we helping thee. In Jesus' name, Amen.

Hymn: No. 175, "Dare to Be Brave, Dare to Be True."

Music Period

Review the first stanza of Hymn No. 256, "Fling Out the Banner." Practice the pledge of allegiance to the Christian flag, which has already been written on the blackboard. For the closing week of the Vacation School the flag salute service will take the place of the call to worship, as follows:

Hymn: No. 246, "America," first stanza.

Pledge of allegiance to the American Flag:

"I pledge allegiance to my flag
And to the republic for which it stands;
One nation, indivisible,
With liberty and justice for all."

Hymn: No. 239, "O Beautiful for Spacious Skies," four stanzas.

Pledge of allegiance to the Christian flag:

"I pledge allegiance to the Christian flag
And to the Saviour for whose Kingdom it stands;
One brotherhood, uniting all mankind
In service and in love."

Hymn: No. 256, "Fling Out the Banner," first stanza.

No doubt the boys and girls have already learned the pledge of allegiance to the Christian flag. If this is not the case ask them to memorize it before the next meeting of the school. Practice this service once or twice and announce that it is to be used in connection with the five remaining sessions of the school.

Review the first three stanzas of Hymn No. 238, "God Save America." The last two stanzas will not be used, for it is thought that they are outside the range of a ten-year-old's experience.

Turn to Hymn No. 260, "We've a Story to Tell to the Nations." Ask the children to study the words of the first stanza as the pianist plays it through. Do not attempt to study this hymn further until the next meeting of the class. It is introduced in this lesson only for the purpose of giving the children a glimpse of it before they are called upon to engage in an intensive study of it.

Recreation Period

It is suggested that the children be allowed to select any three games that have been played during this week.

Bible Period

Activity for the boys: The story, "Doing a Good Turn," told in the worship period, is to be dramatized. It must therefore be carefully discussed in order that the boys may know exactly how to portray the characters and the scenes. Call upon a boy to retell the story, the teacher supplementing it with the necessary details. Turn to Luke 10. 30-37 and ask the children to study the passage silently for a few minutes before reading it aloud in unison.

Divide the story into its natural scene divisions, which will doubtless be as follows:

1. The Samaritan on a journey.
   (1) Bidding farewell to his family.
   (2) Meeting a Priest, then a Levite.
2. The Samaritan discovers the wounded man.
   (1) Ministers to him.
   (2) Takes him to an inn.

The cast must be selected with care. The following principal characters are needed:

Good Samaritan.
Priest.
Levite.
Stranger.
Inn Keeper.

A small group of boys may be used as friends and neighbors who greet the Good Samaritan on the way out of his native village.

Divide the larger group of boys into smaller sections for intensive work. Let each section work out its own representation of the story. Provide ample discussion of details, and inject considerable conversation into the acting.

It will add greatly to the presentation if the boys become familiar with the greetings and benediction that might have been used. Practice saying graciously "Peace be unto thee, peace be unto thee and thy house;" also "The Lord bless thee and keep thee! The Lord make his face to shine upon thee and be gracious unto thee! The Lord lift up his countenance upon thee and give thee peace!"

It will be necessary for the Prince to be able to tell the story of the Good Samaritan as told in Luke 10. 30-37. He should receive special help, so that he may be able to tell the story well.

Proceed slowly with the acting, so that it may be done fairly well the first time. Act each scene separately before putting the entire story together. Practice single episodes before acting the whole story; such as:

1. The Good Samaritan leaving his home and meeting the Priest and the Levite on the way out of the city.
2. The Good Samaritan and the stranger.
3. The Good Samaritan at the inn.

These are difficult parts of the story and will require special attention before the entire story can be acted satisfactorily.

After each scene has been rehearsed put the story together. Smooth out the rough places, make all the necessary improvements, suggest additional conversation and acting, and prepare to reproduce the story for the girls.

Activity for the girls: While the boys are engaged in the dramatization of "Doing a Good Turn," the girls may also be working on an interesting project. It is suggested that they dramatize certain "good turns" that may be put into practice in their own lives. The following are subjects upon which they might work:

1. A morning's work as mother's assistant.

2. Kind deeds to people in need of help.
   (1) A blind person trying to find his way.
   (2) An old man or woman afraid to cross a street.
   (3) Carrying a basket or bundle for an old man or woman.
   (4) Helping a child who has strayed away from his parents to find his way home.
3. Taking care of a neighbor's children for an afternoon (supplying necessary care and entertainment).
4. Caring for animals that have gotten injured.

Divide the girls' group into small units of not more than ten. Let each group work out under adult supervision two or more good turns. Have in mind that some of these will be reproduced before the entire group of both boys and girls. It is further suggested that each of these discussions be sufficiently discussed to bring out its full meaning and significance.

Assembly: After each group has had sufficient time in which to work out its own problem, let the groups unite in a general assembly. The unit of boys that in the judgment of the leader gave the most satisfactory representation of "Doing a Good Turn" should be called upon to dramatize the story before the entire group. An opportunity should be given for at least three "good turns" to be reproduced that have been worked out by the girls.

Following the dramatization the leader should bring the lesson to a close by means of a carefully planned discussion. Review the qualities of a Knight of Service as studied in Lesson I; what it means to follow our heroic Master, as brought out in Lesson X; how a Knight of Service may become a friend of Jesus, as discussed in Lesson XV. Summarize the meaning of being a Knight of Service as follows:

A Knight of Service

1. Keeps clean (mentally and physically).
2. Plays fair.
3. Helps others.
4. Is a friend of all.
5. Follows Jesus, his heroic Master.

Closing prayer: Our heavenly Father, help us every day to keep our minds clean and bodies strong. Help us to play fair, to help others, to be a friend of all, and to follow Jesus, our heroic Master. In his name, Amen.

Dismissal.

LESSON XXI

SHARING THE FRIENDSHIP OF JESUS

To the leader: During the closing week of the Daily Vacation Church School the lessons and activities of the Junior Department will center about the larger relationships of the pupils. It is to be hoped that the boys and girls may be able to see their influence radiate beyond their immediate home circle or group of friends. They should be led to desire to share with boys and girls everywhere the good things they enjoy, as friends and followers of Jesus. There are many ways in which Knights of Service may serve their fellows, both in America and in other lands. Just a few suggestions are given here; as follows:

1. Earn or save money to buy a wheel chair for a children's hospital in a foreign country, to provide a wall-map, a sand table, pictures, or even books for a mission school either in America or in some foreign land.

2. Make scrapbooks of American life—city and rural customs, children at play, flowers, fruits, and birds found in America, animals, automobiles, railroad trains, going to school in America. Pictures may be cut from magazines.

3. Boys may make games and puzzles, girls may dress dolls to send to a mission school.

4. Children in suburban schools may entertain at a party or picnic children from schools in crowded foreign communities of the adjacent city.

5. Bring fruit and flowers to distribute in homes of old people or shut-ins, or to be taken to the disabled soldiers in government hospitals nearby.

It must be said, however, that local conditions will determine to a very large extent the type of service activity in which the children may decide to engage.

The offerings for the week, to be supplemented by additional gifts, should be given to some worthy cause, such as mentioned in No. 1. Recollections of the fun enjoyed in "sharing a good time" during the second week of the Vacation School might give added impetus to the suburban children to enjoy a similar good time with children from the Vacation Schools in the adjacent city. In any case, the activity must be purposeful; it must be carefully planned; it must be carried through to a satisfactory conclusion.

Lesson XXV has been devoted to special closing exercises, during which the work of the school will be demonstrated. Invitations to parents and friends should be distributed early and

all plans made well in advance, so that the closing day may bring the work of the school to a satisfactory ending.

It will be noted that the plans for Lessons XXI, XXII, XXIII, and XXIV have been modified to meet the needs of the service activities for the week. The leader should familiarize himself with the order of the day, so that confusion and delay may be avoided.

Aim: To discover ways in which the boys and girls may share with others the good things they enjoy as friends and followers of Jesus.

Preparation: It is suggested that a special offering, the scrapbooks of American life, and the outings for the city children, will constitute a fine opportunity for service activity during the week. These will be discussed in detail in the section on "Instruction." A generous supply of magazines containing pictures of American life should be on hand, with scissors, paste and paper. These may be brought from home by the children, or may be contributed by adult members of the church. If scissors cannot be provided by the school, the children should be asked to bring an old pair from home. Have on hand an American flag and a Christian flag for use in the worship service.

Worship Period

Flag Salute Service: (School standing.)
Hymn: No. 246, "America," first stanza.
Pledge of allegiance to the American Flag:

"I pledge allegiance to my flag
And to the republic for which it stands;
One nation, indivisible,
With liberty and justice for all."

Hymn: No. 239, "O Beautiful for Spacious Skies," four stanzas.
Pledge of allegiance to the Christian Flag:

"I pledge allegiance to the Christian flag,
And to the Saviour for whose Kingdom it stands;
One brotherhood, uniting all mankind
In service and in love."

Hymn: No. 256, "Fling Out the Banner," first stanza.
Lord's prayer in unison.
Memory selection: Matthew 25. 34-40.
Hymn: No. 175, "Dare to Be Brave, Dare to Be True" (School standing).
Offering: Take the offering in the usual way, and as the gifts

are brought to the teacher's desk, let the school stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Story: "Four Knights of Heroic Service," (*Knights of Service,* p. 80).

Leader's prayer: We thank thee, our Father, for this story of four good men who were anxious and glad to help a man in need. We thank thee that there are men and women, and even children, all over the world who gladly serve their fellow-men and thee. We have enjoyed, our Father, all the times when we have helped someone. We are really happy when we do a kind deed, say a cheery word or share our good things with others. We pray, our Father, that during these last few days of this Vacation School we may have still greater chances to help others, to share with others our friendship with Jesus. In his name, Amen.

Hymn: No. 179, " O Jesus, Prince of Life and Truth" (School standing).

Music Period

Review Hymn No. 238, "God Save America," and prepare to use it during the remaining days of the school. Turn to Hymn No. 260, "We've a Story to Tell to the Nations." Discuss its meaning before attempting to sing it.

This hymn outlines so clearly the work of Christians that even children may understand its meaning. Its stirring music and lofty sentiment should make this hymn a genuine favorite.

Note the progression of thought brought out in the four stanzas—"A story to tell," "a song to be sung," "a message to give," "a Saviour to show." Discuss the meaning of these phrases. What is *the story* we are to tell to the nations? How may we tell it? How may we show Jesus to the world?

The chorus crystallizes the meaning of the hymn in an equally progressive manner, "darkness," "dawning," "noonday," and finally "the Kingdom of Love and Light." Help the boys and girls to feel the thrill of this beautiful missionary hymn, and to respond to the program of missionary service set forth in its lines.

The music should be played with a brisk, even swing, emphasizing the strong bass notes. The tempo should be slackened just a little in the refrain on the phrase "and Christ's great Kingdom shall come on earth," but the original tempo must be resumed on the closing line. After the hymn has been played through once, sing the first stanza, to be followed later by the other three. Practice the difficult lines, so as to get the full

meaning of the hymn. Use it for the closing hymn throughout the remaining days of the school.

Recreation Period

The following games are suggested:
Hunt the Fox, L., p. 96.
Touch Ball, L., p. 100.
Maze Tag, L., p. 37.

Instruction Period

For the past four weeks we have been studying about various Knights of Service in an attempt to discover how boys and girls may too become Knights of Service. Definite qualifications have been outlined, Jesus as the example of boys and girls has been studied, and for the past week we have discussed the everyday relationship of Juniors, so as to show that real Knighthood must begin at home before it can spread beyond those limitations to include the whole world. We have endeavored to make the Christian way of living so definite and so attractive that boys and girls could accept it intelligently and live it efficiently. The ideals of giving, of sharing, of service have been emphasized until the children must know that Christianity is something *to do,* as well as something *to be.*

Our present lesson deals with sharing the friendship of Jesus. Lessons XIV and XV dealt with the friendship of Jesus as something a Knight of Service should achieve. Ways and means of becoming a friend of Jesus were discussed. Our present lesson places upon Knights of Service the obligation of sharing that friendship with others.

Story: "Friday's Footprints," by Margaret T. Applegarth.

Discussion: How did Miss Robinson share the friendship of Jesus with the man she found in the jungle? How did Friday in turn accept and pass on that friendship to others? How may Knights of Service share that friendship of Jesus? Discuss definite and concrete ways, such as:

1. Telling the boys and girls of other countries about Jesus.
   a. Sending them illustrated booklets on the life of Christ or illustrated hymns.
   b. Sending money to hire teachers, buy books and open schools.
   c. Sending money to pay for a scholarship for a boy or girl in the mission school.
2. Sharing the good things we enjoy with less fortunate boys and girls in America and in other countries.

3. Helping boys and girls to learn how to build strong, healthy bodies, to form clean physical habits and to be cured of serious diseases.
   a. Providing money for hospitals, doctors, nurses, medicine.
   b. Providing schools equipped with a gymnasium, swimming pools, tennis courts.
4. Being friends with all people everywhere, no matter to what race or nationality they may belong.

Decide upon some definite project to be undertaken. In view of the fact that the illustrated booklets of the life of Christ have already been made it would hardly seem advisable to repeat that work. It would seem that the work might divide itself into three parts; namely:

1. Giving money to be used for some good cause.
2. Making illustrated books on American life.
3. Sharing a picnic or party with a Vacation School from the crowded city.

Discuss the amount of money that each child will try to bring before the end of the week. It may be that some children will be able to bring the money they would otherwise spend for ice cream and candy or for a trip to the movies. Let the children be thinking about what cause they would like to contribute to and then decide definitely on the last day of the school. The money should be brought every day and should be put into the regular offering.

Have on hand a supply of magazines from which pictures may be cut, illustrating various types of American life, so that the work of making the scrapbooks may begin at once.

An outing for the city children may receive added impetus after the lesson of the following day. However, the leader should proceed with the plans so that when the children decide upon it the leader may have definite suggestions to make.

Activity: Write upon the blackboard a list of the various phases of American life that might form the subject for a scrapbook. Let these be suggested by the children themselves as far as possible. They will doubtless include the following:

1. Home life in an American city.
2. Home life on an American farm.
3. Children at play in America.
4. Keeping clean.
5. Building strong bodies.
6. American fruits and flowers.
7. Animals.
8. American automobiles.

9. A railroad journey in America.
10. Going to school in America.

The first day should be devoted to the task of cutting out, assembling, and classifying the pictures according to the various subjects. Let the work continue throughout the remainder of the week. Encourage the children to suggest original ideas as to how their work may be most attractively and effectively done. Above all, insist upon neatness and accuracy in the work.

Closing hymn: No. 260, "We've a Story to Tell to the Nations."

Closing prayer: Our Father, we thank thee for the friendship of Jesus, and show us ways in which we may share that friendship with other boys and girls. Amen.

Dismissal.

LESSON XXII

AMERICAN KNIGHTS OF SERVICE

Aim: To develop the spirit of friendship among the various classes of American children that will express itself in mutual understanding and deeds of service.

Preparation: Have in readiness all the materials needed for the scrapbooks of American life—paper, paste, scissors, pencils. Be able to make definite suggestions concerning the outing, to which other children are to be invited—children from an orphanage or mission church.

Assembly: As the pupils take their places let the teachers record their attendance.

Worship Period

Hymn: No. 246, "America," first stanza (School standing).

Pledge of allegiance to the American Flag.

"I pledge allegiance to my flag
And to the republic for which it stands;
One nation, indivisible,
With liberty and justice for all."

Hymn: No. 239, "O Beautiful for Spacious Skies," four stanzas.

Pledge of allegiance to the Christian Flag:

"I pledge allegiance to the Christian flag
And to the Saviour for whose Kingdom it stands;
One brotherhood, uniting all mankind
In service and in love."

Hymn: No. 256, "Fling Out the Banner," one stanza.

Lord's prayer in unison.

Hymn: No. 43, "We Thank Thee, O Our Father" (School seated).

Memory selection: The Beatitudes, Matthew 5. 3-12.

Offering: Before the offering is received the leader should speak briefly of the fact that the money is to be given to some worthy missionary cause. The children should be urged to give freely. As the gifts are received the children should stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 38, "For the Beauty of the Earth" (School seated).

Story: "Nehemiah and His Country" (*Knights of Service,* p. 82).

Leader's prayer: We thank thee, our Father, for this country in which we live, and for all the brave and honest folk who in the past have helped to make it such a wonderful and beautiful place in which to live. We thank thee for the strong men and women, for the boys and girls who have come here from other countries to make their home in this, "the land of the free and the home of the brave." We thank thee for the men who have built our great cities, our great factories, our railroads, our schools, our churches, our homes. How glad we are, our Father, for all these gifts that others have worked so hard to give to us.

Help us to be good citizens of our country. May we love the flag so dearly that we will strive to obey every law of our land. May we also come to love and respect all the other citizens of our country, and together may we build a strong nation, where all may love and serve each other. In Jesus' name, Amen.

Hymn: No. 238, "God Save America," first three stanzas.

Instruction Period

"American Knights of Service!" In this great land of ours there are hundreds of thousands of boys and girls and all have the privilege of becoming Knights of Service. Not all of them have lived long in the United States. Many of them were born in lands across the sea. Still others are children of parents who have left their homes in other countries to seek new homes in America. All have come to America with the desire of finding happiness, comfort, and prosperity. Many, however, meet with

bitter disappointment before they have been here very long and never find the real America!

Story: "They Who Find America" (*Knights of Service*, p. 177).

Discussion: Perhaps there are thousands of other children living in our country, in our city, attending our school, who have never found America. Let us try to make a list of all the different nationalities or races of children living in America, whom we as Knights of Service ought to know and serve. The list should include Italians, Slavs, Chinese and Japanese, Negroes, American Indians, Northern Europeans, children belonging to less-favored, middle class and well-to-do American families, and many others. Help the children to realize just how big the American family really is and what contributions each group makes to our American life.

What are some of the reasons why many children fail to find America? Is it our fault? Why? How would you enjoy living in a block in a crowded city, where children of twenty-six other nationalities also make their homes? Have you ever had the chance to play games with Russian or Jewish children? Have you ever heard Italian children sing? If not, you have missed some great pleasures. How would you like to have a picnic and invite the Daily Vacation Church School of an Italian or Russian church to be your guests? They would probably entertain you, for they would know as many games as you know and could perhaps play them with greater skill.

If the local conditions would permit it, by all means plan for such an outing as a means of fostering a greater spirit of friendship and service among the children of different nationalities. Avoid a patronizing attitude but let wholesome good will and sheer enjoyment of human fellowship prevail.

This lesson should do more than discuss the various groups of American children who might become Knights of Service. It should point out definite ways in which the boys and girls of our country may become true Knights of Service. By means of a careful discussion secure from the children themselves their ideas of what an American Knight of Service ought to be.

An American Knight of Service

1. Should love and respect his country's flag and should obey his country's laws.
2. Should love and serve his fellow-countrymen, no matter what their race or color may be.
3. Should build a strong, healthy body; should keep his

thoughts clean and his heart pure, so that at all times he may serve his country well.

4. Should share the pleasures and opportunities of his country with all newcomers, so that they may find the real America.

Activity: Continue the scrapbooks on American life. The work of arranging and pasting the pictures should begin to-day. Encourage the children to work out their own ideas in the captions they use and in the descriptions of American life they include in their scrapbooks. Urge neatness and accuracy in the work.

Closing Hymn: No. 260, "We've a Story to Tell to the Nations."

Closing prayer: Our Father, we pray that thou wilt help us to be true American Knights of Service, loving and serving our country well. May we help other boys and girls of other lands to find here the true America. Amen.

Dismissal.

LESSON XXIII

KNIGHTS OF SERVICE AROUND THE WORLD

Aim: To help the boys and girls to appreciate the worth and work of Knights of Service all over the world. To broaden their interest in children everywhere and to make of them "World Knights of Service."

Preparation: Inasmuch as Lesson XXV is to be devoted to a demonstration of the work done in the Daily Vacation Church School, to make it a success plans should early be in progress. The program ought to include Bible drill, memory passages, stories retold, dramatization and music. (See Lesson XXV.) The notebook work and special handcraft should also be exhibited. A report of the service activities should be made. Boys and girls who have maintained a high percentage of punctuality and regularity of attendance ought to receive honorable mention. Invitations to attend the closing exercises should be extended to parents and friends.

Begin preparations for the demonstration in the Review period provided in this lesson, and the following. Continue the scrapbooks on American life.

Make definite announcements concerning the outing to which other children are to be invited.

Assembly: As the children take their usual places let the teachers record the attendance.

Worship Period

Hymn: No. 246, "America," first stanza (School standing).
Pledge of allegiance to the American Flag:

"I pledge allegiance to my flag
And to the republic for which it stands;
One nation, indivisible,
With liberty and justice for all."

Hymn: No. 239, "O Beautiful for Spacious Skies," four stanzas.
Pledge of allegiance to the Christian Flag:

"I pledge allegiance to the Christian flag
And to the Saviour for whose Kingdom it stands;
One brotherhood, uniting all mankind
In service and in love."

Hymn: No. 256, "Fling Out the Banner," first stanza.
Lord's prayer in unison.
Hymn: No. 46, "This Is My Father's World" (School seated).
Memory selection: 1 Corinthians 13. 4-8a.
Offering: Further comments should be made concerning the special offerings being taken each day. As the gifts are received and brought to the leader's desk let the children stand and sing, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*
Hymn: No. 179, "O Jesus, Prince of Life and Truth."
To be sung from memory, the school standing.
Story: "Elisha and a Great General" (Knights of Service, p. 86).
Leader's prayer: Our Father, we give thee thanks this day for thy watch-care over us, for the loving kindness that is all about us, for thy protecting hand that shields us from danger and from harm. We thank thee for this summer School, for the chance it has given us to study of thee and thy work in the world and thy Son, Jesus. We thank thee for all the good times we have had here, too, and for the friends we have made here.

We pray, our Father, that thou wilt help us to be true Knights of Service, to see the chances lying all about us to help people in need. We thank thee for this story of the girl who faced danger in order that she might help some one in trouble. Help us, our Father, to be quick to hear thy voice, to follow thee into paths of service, to do thy will. In Jesus' name, Amen.
Hymn: No. 175, "Dare to Be Brave, Dare to Be True."

Review Period

Bible drill: Call for several references, emphasizing especially speed and accuracy in finding them. See to it that the children observe the rules of the Bible drill set forth in Part II, Section X. The following references are not in any way related, but will serve as a fair test of the pupils' technique in the use of the Bible:

John 15. 12, 13.
Psalms 131. 1, 2.
2 Timothy 2. 2-5.
Malachi 6. 8.
Ephesians 6. 1.
Luke 2. 52.
Deuteronomy 6. 4-7.
Mark 10. 5.

Bible reading: Ask the children to find in their Bibles Luke 10. 30-37, and read it in unison, so as to secure the proper emphasis and expression. Lead them carefully so they may stay together throughout the reading.

Memory passages: Call upon certain individuals or the entire group to recite from memory the following passages:

1 Corinthians 13. 4-8a.
Philippians 4. 8-9.
Ruth 1. 16, 17.
Matthew 5. 3-12.
Matthew 25. 34-40.

Hymn study: The following hymns should be sung from memory:

No. 170, "I Would Be True."
No. 179, "O Jesus, Prince of Life and Truth."

Others should be reviewed; such as:

No. 94, "Tell Me the Stories of Jesus."
No. 134, "Hushed Was the Evening Hymn."

Recreation Period

The following games are suggested:

Indian Club Relay (No. 2), L., p. 103.
Poison Snake, L., p. 97.
Squirrel in Trees, L., p. 39.

Instruction Period

Review the qualities of a Knight of Service as studied in Lesson I. If a boy or girl in New York City, in Africa, in

China or San Francisco fulfills those requirements is he not a Knight of Service? Let us think of some of the men and women and boys and girls about whom we have heard during this Vacation School. What made Ruth a Knight of Service? Or David, Sir Launfal, Liza, about whom we heard yesterday, or the Good Samaritan? Are we right in saying that a boy or girl, whoever he may be or wherever he may live, may be a Knight of Service if he tries to fulfill the conditions about which we have been studying?

Story: "Private Tom Makes a Discovery" (*Knights of Service*, p. 195).

Activity: Continue the scrapbooks on American life. They should be finished by the end of the following session.

Time should be allowed for completing any other activity not yet finished. Notebooks should be inspected and other handcraft completed by the end of the following session.

Closing hymn: No. 260, "We've a Story to Tell to the Nations."

Dismissal.

LESSON XXIV

KNIGHTS OF SERVICE ALWAYS

Aim: At the end of this course it is our hope that the lessons studied have accomplished their intended purpose—that the Christian way of living has indeed been discovered by the boys and girls as something *to do* as well as something *to be*. It is to be hoped that as they have studied about Knights of Service their knowledge has been increased, their interests and sympathies quickened and broadened. As they have engaged in individual and social group activities it should be expected that definite and permanent habits of service have been taking root. The present lesson aims to stimulate within the boys and girls the desire to continue to be Knights of Service, help them to be true followers of Jesus, their heroic Master.

Preparation: Devote some time to a review of stories and their dramatic action. Complete all scrapbooks and other hand craft.

Assembly: As the children take their places let the teachers record their attendance.

Worship Period

Hymn: No. 246, "America," first stanza (School standing).

Pledge of allegiance to the American Flag:

"I pledge allegiance to my flag
And to the republic for which it stands;
One nation, indivisible,
With liberty and justice for all."

Hymn: No. 239, "O Beautiful for Spacious Skies," four stanzas.

Pledge of allegiance to the Christian Flag:

"I pledge allegiance to the Christian Flag
And to the Saviour for whose Kingdom it stands;
One brotherhood, uniting all mankind
In service, and in love."

Hymn: No. 256, "Fling Out the Banner," first stanza.

Lord's prayer in unison.

Hymn: No. 38, "For the Beauty of the Earth" (School seated).

Memory selection: The Beatitudes, Matthew 5. 3-12.

Offering: As the gifts are brought to the teacher's desk, let the school stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Story: "Up North" (*Knights of Service*, p. 202).

Leader's prayer: Our Father, we thank thee for all the good things that we enjoy. Forgive us when we complain, or become selfish. May we never forget that in this country and all over the world are boys and girls who do not have the advantages that we have, who cannot go to school, who have very few friends, who never have any real fun. Help us, our Father, to help them. We thank thee for this story we have just heard. Help us to share with boys and girls everywhere the good things that are ours. Amen.

Hymn: No. 238, "God Save America."

Review Period

Story review: If time permits, call upon a number of boys and girls to retell some of the stories told during the Vacation School. On account of the dramatization review, "Doing a Good Turn," "David, the Boy Champion," the Joseph stories, and "Ruth the Faithful" should be among those retold.

Dramatization: Divide the boys into small groups of not more than twenty, and under competent leadership let each group reproduce its favorite dramatization. Let the girls re-

view the dramatization of "Ruth the Faithful" and the "Good Turns" worked out in connection with Lesson XX.

Recreation Period

The following games are suggested:
Hill Dill, L., p. 95.
Still Pond, L., p. 40.
Dodge Ball, L., p. 95.

Instruction Period

As a background for this lesson the qualities of a Knight of Service should be reviewed once more. Discuss them concretely by means of questions and illustrations.

A Knight of Service

1. Builds a strong body.
2. Is not afraid to stand alone.
3. Thinks of others first.
4. Is trustworthy.
5. Worships God.
6. Thinks clean thoughts.
7. Is generous.
8. Helps others.
9. Follows the Heroic Master.

To be a true friend and follower of Jesus, the Heroic Master, a Knight of Service must

1. Share his good things with others.
2. Be courteous and kind, even to strangers.
3. Be true to his friends.
4. Be cheerful and helpful at home.
5. Be a friend and helper of all.

Story: "The Champion Christian Soldier" (*Knights of Service*, p. 89).

Discussion: In what ways was Paul a Knight of Service? Did he find it worth while to help other people and to tell them of the love and friendship of Jesus? Repeat 2 Timothy 4. 7. Write it on the blackboard and ask the children to memorize it.

Have you enjoyed being a Knight of Service? What part of it have you liked best? How may we all continue to be Knights of Service, even after the close of Vacation School?

To be a Knight of Service always, we must

1. Keep our bodies strong and clean and our thoughts pure.
2. Be thoughtful and courteous at all times.
3. Be kind to others in thought, word, and deed.

4. Be trustworthy, dependable to those who put confidence in us.
5. Be loyal to our homes, friends, school, and to what we know is right.
6. Worship God, our heavenly Father.
7. Follow the example of Jesus, our Heroic Master, who "increased in wisdom and in stature, and in favor with God and man."

To be a Knight of Service, one must continually work at it, for we are not only happiest when we are helping others, but we are following in the footsteps of Jesus, our Heroic Master, "who went about doing good."

Closing prayer: As the children bow their heads, let the teacher supply the subject for their silent prayer:

Our heavenly Father, we thank thee for all the lessons we have learned here;
For the stories we have heard;
For the songs we have sung;
For the passages in the Bible that we have learned;
For all the good times we have had.

Especially, our Father, do we give thee thanks for the chances that have come to us to help other people;
For the good times we have shared;
For the gifts we have made;
For the "good turns" we have done.

We pray, our Father, that thou wilt help us always to be Knights of Service, to love and worship thee, to serve and follow Jesus, to help those who need us. In Jesus' name, Amen.

Hymn: No. 170, "I Would Be True."

Activity: Complete the scrapbooks on American life. Discuss ways and means of distributing them to their intended destination. All other hand craft should be finished before the close of this present session, so that the work of the school may be brought to a satisfactory close the following day.

Dismissal.

LESSON XXV

SUMMING UP

To the leader: An opportunity is here given for parents and friends to derive some idea as to the nature and scope of the work done during the Daily Vacation Church School. In the leader's talk the meaning of Knights of Service should be care-

fully explained and their service activities emphasized. Gratitude should be expressed to the parents for their interest and cooperation throughout the summer session. Follow the program carefully, giving all the necessary instructions to children who are to have some special part. Put a competent adult assistant in charge of the group of boys and girls who are to do the dramatization. They may be excused to make their preparation during the singing of the hymn, No. 175, "Dare to be Brave, Dare to be True."

The exhibit should be prepared with care so that the nature of the work may be understood by the parents and friends. Be ready to answer questions and explain features of the program with which the visitors may not be familiar.

PROGRAM

Hymn: No. 246, "America," first stanza (School standing).
Pledge of allegiance to the American Flag.

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Hymn: No. 239, "O Beautiful for Spacious Skies," four stanzas.
Pledge of allegiance to the Christian Flag:

"I pledge allegiance to the Christian flag
And to the Saviour for whose Kingdom it stands;
One brotherhood, uniting all mankind
In service and in love."

Lord's prayer in unison.
Hymn: No. 179, "O Jesus, Prince of Life and Truth" (School seated).
Bible drill: Call for the following references and let the boy or girl who reads the verse explain its meaning:

Deuteronomy 31. 6.
Matthew 25. 40.
Mark 10. 45a.
Psalm 51. 10.
Ephesians 6. 1.
Matthew 9. 35, 36.
2 Timothy 4. 7.

Memory selections: Call upon individuals to recite from memory the following:

Ruth 1. 16, 17.

Philippians 4. 8, 9.
1 Corinthians 13. 4-8a.

Hymn: No. 38, "For the Beauty of the Earth."

Comments by the leader:

1. What it means to be a Knight of Service.
2. The work of the Knights of Service.
3. Special commendation for merits earned by pupils in attendance, attitude, work done.

Offering: Announce the name of the fund to which the special offering is to be given, and as the gifts are brought to the leader's desk let the school stand and sing the offering prayer, "We Give Thee but Thine Own," found on page 33 in the *Hymnal for American Youth.*

Memory selections to be recited in unison.

Matthew 5. 3-12.
Matthew 25. 34-40.

Hymn: No. 94, "Tell Me the Stories of Jesus" (School standing).

Stories: Call upon individuals to tell briefly two of the following stories:

"In His Father's House."
"The Four Fishermen of Galilee."
"Jesus Among His Friends."
"Jesus, Our Heroic Master."

Leader's prayer.

Hymn: No. 175, "Dare to Be Brave, Dare to Be True" (School standing).

Dramatization:

"Doing a 'Good Turn,'" by the boys.
"Good Turns To-day," by the girls.

Hymn: No. 170, "I Would Be True."

Exhibit: Parents and friends should be urged to inspect the notebooks and other work done by the boys and girls during the Summer School.

Dismissal.

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Knights of service.

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